

R 6 7

R 67



Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME IX

(PERSIAN MSS.)

PHILOLOGY AND SCIENCES

Prepared by

MAULAVI ABDUL MUQTADIR
Khan Bahadur

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA

1925

PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopædias; Ethics, Politics and Philosophy, belong to the section *Sciences*, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention :

No. 795. An autograph copy of *Madâr-ul-Afâdil*, a Persian dictionary, composed in A.H. 1001 = A.D. 1593.

No. 805. *Ashhar-ul-Lugât*, a very rare dictionary explaining Arabic and Persian words in Persian. dedicated to Aurangzib.

No. 814. *Muntakhab-i Bahâr-i-'Ajam*, an autograph copy of Indarman's abridgment from his master Tek Chand Bahâr's exhaustive dictionary *Bahâr-i-'Ajam*.

No. 817. *Maṣâdir*, a very old and rare dictionary of Arabic infinitives explained in Persian, by Abû 'Abd Ullah Husayn bin Aḥmad uz-Zūzânî, died A.H. 486 = A.D. 1093, dated A.H. 1095.

No. 819. *Dastûr ul-Lurğat*, a rare old grammatical dictionary, by Abû 'Abd Ullah ul-Husayn bin Ibrâhîm un-Naṭanzî, died A.H. 499 = A.D. 1106.

No. 820. *Tâj ul-Maṣâdir*, by Aḥmad bin 'Alî ul-Maqqarî, died A.H. 470 = A.D. 1077, an old copy, dated A.H. 850.

No. 822 *Kitâb ul-Maṣâdir*, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin 'Abd Ullah ul-Bustî.

Nos. 823-824. *Muhaddab ul-Asmâ*, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Maḥmûd bin ‘Umar ush-Shaybânî.

- No. 849. A rare work on prosody and rhyme, written for ‘Abd Ullah Quṭub Shâh, by Ulfatî Husaynî Sâwaji.
- No. 869. An extremely rare and valuable copy of the fourth *Daftâr* of Abul Faḍl’s letters.
- No. 906. An accurate and well-written copy of *Durrat ut-Tâj*, a vast encyclopædia of philosophical sciences, written about A.H. 700 = A.D. 1300, by Quṭb-ud-Dîn Shîrâzî (d. A.H. 710 = A.D. 1310) for Dubâj, or king of Gilân. Dated A.H. 1027.
- No. 910. *Jawâhir ul-‘Ulûm*, an extremely rare encyclopædia of different sciences, written about A.H. 962 = A.D. 1554, for the emperor Humâyûn, by Muḥammad Fâdil ‘Alî us-Samarqandî.
- No. 927. A correct and beautifully written copy of Husayn Maybudi’s commentary on ‘Ali bin Abû Tâlib’s *Dîwân*, dated A.H. 928.
- No. 934. An elegant and beautifully written copy of the *Wîsâyâ-i Nîzâm ul-Mulk*.
- No. 943. A very beautiful and correct copy of Sâyyid ‘Alî Hamadânî’s *Dakhtirat ul-Mulûk*, dated A.H. 968.
- No. 948. *Nafâ’is ul-Kalâm*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Râjah ‘Alî Khân Fârûqî, the eleventh King of Khândish, by ‘Abd ul-Laṭîf Munshî.

I have revised this volume, as I have revised the Persian Cataloguer’s work since Mr. A. F. Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Scholfield’s appointment as Record Keeper; but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khân Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity, for the world does not stand still; and whereas in the olden time Khân A'zam Tâtâr Khân might order a number of 'Ulamâ at Delhi to compile Al-Fatâwâat-Tâtârkhanîya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J. A. CHAPMAN.

Imperial Library, Calcutta.

14th October, 1925.

TABLE OF CONTENTS.

PHILOLOGY.

GRAMMAR.	Nos.	PAGE
Sarf-i Mîr	769 .. .	1
Sharh-i Shâfiyah (a commentary on Shâfiyah by Muhammad Hâdî) ..	770 .. .	2
Sharh-i Shâfiyah (another commentary on Shâfiyah by Muhammad Sa'd) ..	771-772 .. .	3
Fusûl-i Akbarî	773-774 .. .	4
Lugat ul-Kâfiyah (a glossary upon Kâfiyah)	775 .. .	5
Intikhâb-i Bibadal (a commentary on Jâmi's commentary on Kâfiyah) ..	776-777 .. .	6
Qindil (a commentary on Misbâh by Muhammad Sa'd)	778-779 .. .	7
Sharh-i Misbâh (another commentary on Misbâh by an unidentified author) ..	780 .. .	8
Minâr uđ-Dawâbit	781 .. .	9
Sharh-i Alfiyah (a commentary on Alfiyah by Muhammad 'Alî bin Âqâ Bâbâ-i Sarkânî)	782 .. .	10
Sharh-i Alfiyah (another commentary on Alfiyah by 'Abd Ullah Qazwînî) ..	783-784 .. .	11
Sharh-i Alfiyah (another commentary on Alfiyah by Muhammad Sâdiq Barûjardî)	785 .. .	12
Daryâ-i Latâfat	786 .. .	<i>ib</i>
Dastûr ul-Mubtadî	787 .. .	14
Riyâd ul-Hurûf	788 .. .	15
Qawâ'id-i Fârsî	789-790 .. .	<i>ib</i>

PERSIAN DICTIONARIES.

	Nos.	PAGE
<u>Sharaf Nâmah</u>	791-792	17
<u>Muayyid ul-Fudalâ</u>	793	18
<u>Kashf ul-Lugât</u>	794	19
<u>Madâr ul-Afâdil</u>	795	20
<u>Majma' ul-Furs</u>	796	22
<u>Farhang-i Jahângîrî</u>	797-801	23
<u>Burhân-i Qâti'</u>	802-803	26
<u>Farhang-i Rashîdî</u>	804	27
<u>Ashhar ul-Lugât</u>	805	28
A defective and incomplete copy of a Persian dictionary	806	29
<u>Chirâg-i Hidâyat</u>	807-809	30
<u>Mirât ul-Istilâh</u>	810	31
<u>Nawâdir ul-Masâdir</u>	811	32
<u>Mustâlihât ush-Shu'arâ</u>	812-813	33
Muntakhab-i Bahâr-i 'Ajam (an abridgment of Bahâr-i 'Ajam)	814	34
A defective Persian dictionary of names	815	35
<u>Lubb-i Lubâb</u>	816	36

ARABIC-PERSIAN DICTIONARIES.

<u>Masâdir</u>	817-818	37
<u>Dastûr ul-Lugât</u>	819	38*
<u>Tâj ul-Masâdir</u> (with Risâlat ul-Harfiyat ul-'Adudiyah and al-Muṣallaṣ) ..	820-821	39
<u>Kitâb ul-Masâdir</u>	822	42
<u>Muhaḍdab ul-Asmâ</u>	823-824	ib
<u>Nisâb us-Šibyân</u> and its commentaries ..	825-829	44
<u>as-Surâh</u>	830-831	46
<u>Kanz ul-Lugât</u>	832	47
<u>Muntakhab ul-Lugât</u>	833-834	48
<u>Sharh-i Nisâb-i Badî</u> (a commentary on <u>Nisâb-i Badî</u>)	835	49

TURKISH-PERSIAN DICTIONARY.

<u>Lugat-i Turkî</u> (a vocabulary of Oriental Turkish, explained in Persian) ..	836	50
--	-----------	----

HINDÌ-PERSIAN DICTIONARY.

	Nos.	PAGE
Garâ'ib ul-Lugât , by 'Abd ul-Wâsi'		
Hânsawî	837	51
Garâ'ib ul-Lugât , by Ârzû	838	52

PUSHTÙ DICTIONARY.

Farhang-i Irtidâ'i	839	<i>ib</i>
------------------------------------	-----------	-----------

MISCELLANEOUS.

A collection of treatises containing glossaries of Pârsî, Darî and Pahlawî words (bound in one volume) ..	840	54
---	-----------	----

PROSODY, RHYME, POETICS AND RHETORICS.

al-Mu'jam	841	55
Mi'yâr ul-Ashâ'r	842	<i>ib</i>
Mîzân ul-Afkâr (a commentary on Mi'yâr ul-Ashâ'r)	843	57
A treatise on rhetoric and Prosody by Sharif Jurjâni	844	58
Jam'-i Mukhtasar	845	59
'Arûd-i Sayfî	846-847	<i>ib</i>
Two treatises on poetical figures and metres, by Fakhri and Rashid Waqt-wât (bound in one volume) ..	848	61
Riyâd us-Sanâ'i	849	63
Majma' us-Sanâ'i	850-852	64
Anonymous tract on prosody	853	65
Mauhibat-i 'Uzmâ and 'Atîyah-i Kubrâ (bound together)	854	66
Khulâsat ul-Bâdi' and Wâfiyah (bound together)	855	67
Fânûs-i Khayâl	856	68
Châr Sharbat	857	69
Mîzân ul-'Arûd	858	70

	Nos.	PAGE
Mizân ul-Ashâr	859 ..	70
Risâlah-i 'Arûd	860 ..	71
ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTION OF OFFICIAL LETTERS.		
Rasâ'il ul-I'jâz	861-862 ..	73
Ruq'ât-i Jâmî wa Mîrâm	863-865 ..	74
Makhzan ul-Inshâ	866 ..	76
Mukâtabât-i 'Allâmî	867-869 ..	77
Dibâchah-i Nauras (preface to Zuhûrî's Nauras)	870 ..	81
Rasâ'il-i Tuğrâ (a collection of Tuğrâ's refined prose-writings)	871 ..	ib
Majma' ul-Afkâr	872 ..	82
Riyâd ul-Widâd	873 ..	101
Châr 'Unsur	874 ..	ib
Bahâristân-i Khayâl	875 ..	102
Guldastah-i Sakhun	876 ..	103
Ruq'ât-i Muhammed 'Alî	877 ..	ib
Mansûrât-i 'Alî (a collection of Ni'mat Khân 'Alî's refined prose writings) ..	878 ..	104
Ruq'ât-i Munshî	879 ..	106
A defective and incomplete copy of a mod- ern collection of friendly letters ..	880 ..	107
Bahâristân-i Ma'nî	881 ..	108
Mansûrât-i Anand Râm (prose-writings of Anand Râm)	882 ..	109
Dastûr ul-Inshâ	883 ..	114
Riyâd ul-Munsha'ât	884-885 ..	ib
Tilismât-i Khayâl	886 ..	121
Hadiqat ul-Irshâd	887 ..	123
Ruq'ât-i Aulâd Hasan	888 ..	ib
Nawâdir ul-Majâmi'	889 ..	124
A very modern collection of a few short letters	890 ..	ib
PROVERBS, RIDDLES AND LOGOGRAPHYS.		
Anîs ul-'Ushshâq	891 ..	126
Shabistân-i Nikât	892 ..	128

TABLE OF CONTENTS.

xi

	Nos.	PAGE
Tuhfah-i Sultânî	893	.. 129
Risâlah-i Mu‘ammâ, by Amîr Husayn		
Mu‘ammâ‘i	894-896	.. 130
Jâm-i Jam (a commentary on the Risâ-		
lah-i Mu‘ammâ)	897	.. 132
Sharh-i Mu‘ammâ (a commentary on the		
مِعْمَاء مَوْسَى of Jâmî)	898	.. 133
Jâmi‘ ut-Tamşîl	899	.. ib
Majma‘ ul-Amşâl (an extract from Jâmi‘		
ut-Tamşîl)	901	.. 134
Şifat-i Kâ’inât	902-903	.. 135
Risâlah-i Mu‘ammâ, by Nâsîr ‘Alî ..	904	.. 136

SCIENCES.

ENCYCLOPÆDIAS.

Dânish Nâmah-i Jahân	905	.. 138
Durrat ut-Tâj	906	.. 139
Nafâ’is ul-Funûn	907-909	.. 142
Jawâhir ul-‘Ulûm-i Humâyûnî	910	.. 144
Tuhfat ul-Hind	911-912	.. 150
Şâhid-i Şâdiq	913	.. 151
‘Uqûl-i ‘Ashrah	914	.. 169
Râshahât ul-Funûn	915	.. 171
Mukhtasar-i Mufid	916	.. 172
Farmân-i Ja‘farî	917	.. 173
Qawâ‘id ul-Muşaddarîn	918	.. 174
A fragment of a work of an encyclopædic		
nature	919	.. 176

ETHICS, POLITICS, PHILOSOPHY.

Tarjumah-i Bânat Su‘âd	920	.. 177
Sharh-i Qasîdah-i Hîmyâriyah	921	.. ib
Commentaries on Qasîdah-i Burdah	922-926	.. 178
Sharh-i Diwân-i ‘Alî, by Husay Maybûdî	927-932	.. 182
Şad Pand	933	.. 186
Wişâyâ-i Niżâm ul-Mulk	934	.. 187
Sharh-i Maqâmât-i Harîrî	935-936	.. 188
Maqâmât-i Hamîdi	937	.. 189

	Nos.	PAGE
<u>Akhlâq-i Nâsîrî</u>	938–939	.. 190
<u>Sharh-i Akhlâq-i Nâsîrî</u>	940	.. 191
<u>Hâdiqat ul-Lugât</u> (a glossary on Akhlâq-i Nâsîrî), by Muḥammad Sa‘d ..	941	.. 192
<u>Miftâh ul-Akhlâq</u> (another glossary on Akhlâq-i Nâsîrî), by ‘Abd ur-Rahîm		.
Burhân-pûrî	942	.. 193
<u>Dak̄hirat ul-Mulûk</u>	943	.. 194
<u>Akhlâq-i Muhsinî</u>	944–947	.. 196
<u>Nafâ’is ul-Kalâm</u>	948	.. 198
<u>Akhlâq-i Manṣûrî</u>	949	.. 200
<u>Ma‘din ul-Jawâhir</u>	950	.. 203
<u>Mahbûb ul-Qulûb</u>	951	.. 204
Gauharistân	952	.. 205
<u>Manhaj ul-Yaqîn</u>	953	.. 206
<u>Abwâb ul-Jinâن</u>	954–956	.. 207
<u>Tuhfat ul-Akhyâr</u> (author’s commentary on his own <u>Qâṣîdah Mânis ul-Abrâr</u>)	957	.. 208
<u>Sharh-i Khutbah-i Shaqshaqîyah</u> ..	958	.. 210
A collection of moral sayings and anecdotes	959–960	.. <i>ib</i>

ERRATA.

Page	Line		
41	.. 16	..	” المستنير ” should be ” المستنير ”
98	.. 34	..	” Nuk’ât ” , , “ Nikât.”
74	.. 16		
75	.. 18		
103	.. 31	..	” Ruqa’ât ” , , “ Ruq’ât.”
106	.. 4		
123	.. 27		
128	.. 4	..	” Nukât ” , , “ Nikât.”
171	.. 4	..	” Rashhât ” , , “ Rashbahât.”
174	.. 4	..	” Maṣdarîn ” , , “ Muṣaddarîn.”
177	.. 4	..	” بانت سعادت ” , , “ بانت سعاد ”

PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

fol. 30 ; lines 14 ; size $8\frac{1}{4} \times 6$; $6 \times 4\frac{1}{4}$.

صرف میر

ŞARF-I MİR.

The well-known treatise on Arabic inflexion

Author : Abul Hasan 'Ali bin Muhammed bin 'Ali, called Sayyid Sharif-ul-Jurjani :

ابو الحسن على بن محمد بن علي المعروف به سيد شريف

الجرجاني *

Beginning :—

ایدک اللہ فی الدارین کلمات لغت عرب سہ قسم آمد الخ

The Author, who was born A.H. 740=A.D. 1339 in Tâgû, a village in Astrâbâd, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Din and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779=A.D. 1377 he entered the court of Shâh Shujâ' who appointed him as teacher in the Dâr-us-Shifâ, Shîrâz. When Timûr conquered Shîrâz, A.H. 789=A.D. 1387, he sent Sayyid Sharif to Samarqand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Dîn Taftazânî (d. A.H. 791=

A.D. 1388). He returned to Shîrâz, where he died on Tuesday, 6 Rabi' II, A.H. 816 = A.D. 1413. See Qabas-ul-Hâwî, vol. I, fol. 151* (Lib. copy). Comp. also Habib-us-Siyar, vol. iii, juz 3, p. 89; S. de Sacy, Notices et Extraits, vol. x, pp. 4-12. He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p. 216.

The work, commonly styled میر صرف, or according to Hâj-Khal, ii, p. 304, تصریف السيد الشریف, is divided into three sections. noun (اسم), verb (فعل), and particle (حرف).

For other copies see Rieu ii, p. 522; W. Pertsch, Berlin Cat. pp. 180, 181 and 186, No. 1; E. G. Browne, Camb. Cat., p. 262, No. v; Ethé, Bodl. Lib. Cat. Nos. 1653-1656; Ethé, Ind. Office Lib. Cat. Nos. 2406-2409; Buhâr Lib. Cat. i, p. 201. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and A.H. 1288; see also Zenker ii, No. 147.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 770.

foll. 222; lines 20; size 11 x 6 $\frac{3}{4}$; 8 $\frac{1}{2}$ x 4 $\frac{1}{2}$.

شرح شافیه

SHARH-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Hâjib's famous Arabic treatise on etymology and orthography الشافیه.

Commentator: Muhammâd Hâdî bin Muhammâd Shâlibh Mâzan-darânî. محمد هادی بن محمد صالح مازندرانی.

Beginning:— .

الحمد لله رب العالمين و بعد چنین میگوید ذرہ بیمقدار

* تراب الاقدام شیعیان ائمه اطهار الخ

The Arabic original by Jamâl-ud-Dîn Abû 'Amr 'Ushmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjib (d. A.H. 646 = A.D. 1248), is a supplement to the same author's well-known Arabic grammar الكافیہ فی النحو (comp. Hâj. Khal. vol. iv, p. 1; Loth, Arabic Cat. p. 263; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1266, etc.).

The commentator Muhammâd Hâdî, who, according to Rieu Supplement, p. 253, flourished about A.H. 1088 = A.D. 1677, says in

the preface that he wrote this commentary at the request of Khân bin Hasan 'Alî Khân.

Copies of this commentary are noticed in Ethé, Ind. Office Lib. Cat. No. 2435; Buhâr Lib. Cat. vol. i, p. 199, etc. Another commentary on الشافیه, by Muhammad Sa'd with the *takhallus* Gâlib, is noticed below. The Arabic original, with a Persian commentary by Muhammed Sâlih Mâzandarânî (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words :—

* علت انقلاب جمل انهاست

Written in careless Ta'liq.

Not dated; 19th century.

No. 771.

fol. 333; lines 14; size 9 x 6; 6 $\frac{3}{4}$ x 4.

عافية شرح شافیه

'AFIYAH SHARH-I SHÂFIYAH.

Another commentary on Ibn-ul-Hâjib's same grammatical work الشافیه.

Commentator: Muhammed Sa'd with the *takhallus* Gâlib
محمد سعد المتنخلص به غالب.

Beginning :—

ستایش و نیایش بسیار سزاوار حضرت کردگاری که قوانین و قواعد

علم تصویف الخ *

Muhammed Sa'd Qurayshî of 'Azîmâbâd (Patna) was a companion of 'Âqil Khân Râzî (d. A.H. 1108 = A.D. 1696), governor of Dihli in Aurangzib's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on Maqâmât-i Harîrî, Kâfiyah, Shâfiyah and Tahdîb, and his works on rhyme and prosody, are held in high estimation by the scholars of 'Azîmâbâd. He also left two Diwâns in one of which he adopts the *takhallus* Sa'd and in another Gâlib. See Safinah-i Khwushgû, fol. 30^a. His other works are: (1) قندیل, a commentary on the Arabic grammar of Nâsir bin 'Abd-us-Sayyid ul-Mutarrizî (see No. 778); (2) المصباح, انتخاب بی بدال, a commentary on Jâmi's Arabic commentary on the of Ibn-ul-Hâjib (see No. 776); (3) شرح نصاب الصبيان, a commentary

on the popular metrical Arabic-Persian vocabulary of Abû-Nâṣr Farâhî (see Ethé Ind. Office Lib. Cat. No. 2387); میران الاشعار (4) a treatise on the art of rhyming (see No. 859); etc. etc.

For other copies see Rieu Supplement, p. 120 (where the author is called Muhammad [B.] Sa'd); Bûhâr Lib. Cat. vol. i, p. 20^a.

According to a statement at the end of the following copy the commentary was completed in Şafar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore, 1878.

The MS. is defective at the end and breaks off with the following* words :—

* و خاطر فاطر در حل معاقد دلایل و ایضاح غوامص مسائل

Written in ordinary Ta'liq

Not dated; 19th century.

No. 772.

fol. 342; lines 15; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Muhammad Sa'd's commentary on Ibn-ul-Hâjib's الشافعیة.

Beginning :—

ستایش و نیایش بسیار الخ *

In the conclusion of the present copy the commentator adds to his name the *takhallus* غالب محمد سعد المتخلص به and adds that he completed this work in Şafar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1221.

No. 773.

fol. 95; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2$.

فصل اکبری

FUŞÜL-I AKBARI.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Alî Ilâhâbâdî سید اکبر علی الله آبادی.

The name is given so at the end of the MS., but the author

is generally known as على الكبير (not على اكابر) as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat. No. 2423). The words هو على الكبير in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great."

Beginning :—

الحمد لله رب العالمين ... بدان عالمك الله تعالى كه كلمات *

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Ahmad Lakhnawî, Lucknow, 1884; with another commentary by Himâyat 'Alî Kâkûrawî, Lucknow, 1898. A commentary on the *Fusûl*, entitled نوادر الوصول في شرح الفصون, by Muhammad Sa'd Ullah of Râmpûr, was lithographed at Lucknow, A.H. 1297.

Written in fair Ta'liq.

Not dated : 19th century.

Scribe : سيد نجف علي عظيم آبادی

No. 774.

foll. 62 ; lines 7 ; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Fusûl-i Akbarî*, beginning as in the preceding copy.

The name of the author, given at the end of this copy, is سید نجف علي عظيم آبادی اکبر الله آبادی

Written in clear Indian Ta'liq with marginal and interlinear glosses.

Not dated ; 19th century.

No. 775.

foll. 52 ; lines 17 ; size $7\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

لغة الكافية

LUGAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar of Jamâl-ud-Dîn Abû 'Amr 'Ugmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjîb (d. A.H. 646 = A.D. 1248)

Beginning :—

الحمد لله كما هو والصلة على نبيه و ولديه وبعد حقيقة
..... محمد سليم را بخاطر فاتر رسيد الخ *

The name of the author is partly wormed out, and the remaining part reads distinctly **محمد سليم** Muhammad Salim.

In the preface a reference is made to قاموس كنز اللغة and **كتاب**.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A.H. 1255, etc.) see Hâj. Khal. V, p. 6; G. Flügel, i, p. 162; Loth, Arab. Cat. p. 253, etc. etc.

A detailed Persian commentary on **الكافية**, ascribed to Mir Sayyid Sharîf Jurjânî (d. A.H. 816=A.D. 1413), is noticed in Ethé, Ind. Office Lib. Cat. No. 2434. A paraphrase in Persian verse, styled **صراشت**, is noticed in Ethé, Bodl. Lib. Cat. No. 1662, 6; and a Turkish commentary on the same **كافية** is mentioned in G. Flügel, i, p. 170. Other commentaries on the work are by Burhân-ud-Dîn bin Shihâb-ud-Dîn (lithographed, Lucknow, 1884); 'Abd-un-Nabî bin 'Abd-ur-Rasûl (lithographed, Kânpur, 1881); a metrical paraphrase by Maulawî Ibrâhîm (lithographed, Lucknow, 1872).

Written in ordinary Nasta'liq with copious marginal notes and emendations.

Dated **Dulqa'd**, A.H. 1113.

No. 776.

foll. 122; lines 15; size $9 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

انتخاب بی بدل

INTIKHÂB-I BİBADAL.

A Persian commentary on 'Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No. 181, xvii.

Commentator: Muhammad Sa'd Ja'farî محمد سعد جعفری.

Beginning :—

* سپاس قدسی اسس حضرت آفوند گاریرا سراست الخ

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A.H. 1102=A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-hijjah of the same year. The commentator seems to be identical with Muḥammad Sa'd of 'Azīmābād who wrote a commentary on the شافعیة of the same Ibn-ul-Hājib. See No. 771.

Written in ordinary Ta'līq.

Dated A.H. 1234.

The scribe of the earlier portion is سید حمزہ علی and of the latter میر بار علی ولد میر غلام.

No. 777.

foll. 141 ; lines 15 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same.

The first folio is missing, and the MS. opens abruptly thus :—

..... خانہ دین کار ایشان - اما بعد فقیر حقیر محمد سعد جعفری

معروض میدارد و بر صفحہ التمس می نگارد *

Written in ordinary Ta'līq, by order of Khwājah Qamar-ud-Dīn Khān.

Dated 1218 Fasli

No. 778.

foll. 162 ; lines 17 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

قندیل

QINDİL.

A commentary on Nāṣir bin 'Abd-us Sayyid ul-Muṭarrizi's (d. A.H. 610 = A.D. 1213) well-known Arabic grammar (see المصباح Khal. Vol. V, p. 582; Loth. Arab. Cat. No. 890; printed by Baillie, Calcutta, 1802; Lucknow, A.H. 1262).

Commentator : Muḥammad Sa'd سعد محمد.

Beginning :—

سپاس و ستایش بسیار و مکمل و آفرین بی شمار الخ *

The commentator, who in the colophon of the following copy is said to be a native of 'Azīmābād (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Hājib's

الشافعی (see No. 776), tells us in the preface that he wrote this work in Rabī' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'līq.

Dated 1210 Fasli.

No. 779.

foll. 175; lines 15; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work, beginning as above.

Written in fair Ta'līq with the Arabic text in red.

Not dated; 19th century.

No. 780.

foll. 39; lines 10; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

شرح مصباح

SHARH-I MISBĀH.

Another commentary on the same Arabic grammar of Nâṣir bin 'Abd-us-Sayyid ul-Mutarrizî un-Nâhwî, who wrote the work for his son, and died in A.H. 610 = A.D. 1213; see Hâj. Khal. Vol. V, p. 582.

Beginning:—

اما بعد حمد الله ذى الانعام جاعل النحو فى الكلام كالملح فى الطعام

* اما حرف شرط است كاهى در آغاز کلام آرند الخ

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hâj. Khal. loc. cit.; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'līq.

Dated 18 Rajab. A.H. 1231.

سجاد حسين

No. 781.

fol. 197; lines 15; size 10 x 6; 8 x 3½.

منار الضوابط

MINÂR-UD-DAWÂBIT.

A treatise on Persian grammar and prosody.

Author: 'Abd-al Bâsit. عبد الباسط

Beginning:—

عشق مجنون حسن اوصاف لیلی امروزیست که دام دلهای

تمدا النج *

The work, is divided into 17 *Bâb*, as follows:—

باب اول در بیان فواید معنی مختلفه حروف تهجه و تبدیل اینها *

باب دوم در تحریر قوانین فارسی *

باب سوم در تحریر فحو و تحقیقات اعراب قواعد فارسی *

باب چهارم در تالیف ترکیب قواعد معنی و الفاظ *

باب پنجم در تدقیم حذف و ایجاد کلمات و حروف فارسی *

باب ششم در تحصیل الفاظ که مخصوص ترکیب آخر کلمه باشد *

باب هفتم در امتیاز انداز متاخرین از متقدمین *

باب هشتم در تحقیقات لغات *

باب نهم در محاورات متقدمین *

باب دهم در صنایع و تواریخ و تغیر معما *

باب یازدهم در علم عروض و قوافي *

باب دوازدهم در ادب اک مضمون احادیث *

باب سیزدهم در قصص شاهنامه وغیره *

باب چهاردهم در چندی قوانین فحوم مقدار متداول اشعار *

باب پانزدهم در اذواع اشعار *

باب شانزدهم در پیریه مضمون هندی و تلازم بیانی انداز طریقه

شعرای سلف و حال *

باب هفدهم در احوال شعرای و اشعار ایشان *

The date of composition, A.H. 1130=A.D. 1717, is expressed by the title مختار الفواید.

Written in ordinary Ta'lik.

Not dated; 19th century.

Scribe علي.

No. 782.

fol. 165; lines 17; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6 x 3.

الفیہ
رج

SHARH-I ALFIYAH.

A Persian commentary on Abû 'Abd Ullah Muhammâd bin 'Abd Ullah bin Mâlik-ut-Tâ'i's famous Arabic grammar الفیہ.

Commentator: Muhammâd 'Alî bin Maulânâ Âqâ Bâbâ-i Sarkâni محمد علی بن مولانا آقا بابا سرکانی.

Beginning:—

الحمد لله رب العالمين بر ضمائر صافية اصحاب سخن و ابصار

* تأقية ارباب حكم پوشیده نیست *

The author of the Arabic original, who is better known as Ibn-ul Mâlik un-Nahwî, died, according to Hâj. Khal. vol. i, p. 407, in A.H. 672=A.D. 1273. See also Loth, Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere; but from the colophon, dated A.H. 1155=A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436; Bûhâr Lib. Cat. vol. i, p. 200.

The Arabic original was printed in Bûlâq, A.H. 1253; Lucknow 1263; edited by De Sacy, 1833, and, with Ibn-i 'Âqil's commentary, by F. Dieterici, Leipzig, 1851; German translation, by the same, Berlin, 1852.

A Persian commentary on the same by Sultân Muhammâd bin 'Alî of Kâshân is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe معر الدین محمد بن محمد صادق says that he copied the MS. at the request of his master Mirzâ Bahâ-ud-Dîn Muhammâd.

No. 783.

foll. 248 ; lines 12 ; size 12×8 ; 8×5 .

شرح الفيه

SHARH-I ALFIYAH.

An exhaustive commentary on Muḥammad bin ‘Abd Ullah, bin Mālik-ut Ṭā’i’s Arabic grammar الفيه, in two volumes.

Commentator: ‘Abd Ullah bin Mansūr ul-Qazwīnī عبد الله بن منصور القرزيوني.

Beginning :—

خوبتر کلمه که ارباب کلام نحو آن صرف اوقات الخ *

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work الفيه for Persians studying Arabic.

This MS., which is the first of the two volumes, ends with the words :—

درین دو بیت بیست حرف بیان کرده که جمیعاً مخصوص اند باشم

و عمل ایشان جراست *

No. 784.

foll. 250 (249-498) ; lines and size same as above.

The second volume of the above work, beginning :—

جراست الا خلا و خاشا و عدا که در باب *

Both volumes are written by the eminent scribe Hāfiẓ Nûr Ullah in beautiful bold Nasta’liq with an illuminated head-piece and a double-page ‘unwâن at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazîr-i ‘Aṣaf (i.e. the Wazîr of ‘Aṣaf-ud-Daulah).

Dated A.H. 1169

The scribe of the copy Hāfiẓ Nûr Ullah flourished under Nawwâb ‘Aṣaf-ud-Dauiah of Oude (A.H. 1188-1212 A.D. 1774-1797). See Taqkirah-i Khwushnawisân, p. 46.

No. 785.

foll. 248 ; lines 15 ; size $10 \times 6\frac{1}{4}$; 7×4 .

شرح الفيه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well-known Arabic grammar *للغة العربية*.

Commentator : Muhammad Shâdiq Barûjardî
Beginning :—

الحمد لله على آلة و الصلوت على و بعد چنین گوید بندگ

قليل البضاعة محمد صادق بروجردي الخ *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muhammad Muhsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the Alfiyah, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated, Dulqa'd, A. 1183.

Scribe ملاسلیم بن .. الجیلانی

No. 786.

foll. 233 ; lines 16 ; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

دریایی لفافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian.

Authors : Inshâ Allah Khân and Mirzâ Qatîl : انشاء الله خان و میرزا قاتل
قتیل.

Beginning :

ثنای بی اندازه داوریرا سزاوار است که زبان آدمی را بلغتمانی

گوناگون بنطق آورد الخ *

Sayyid Inshâ Allah Khân, with the *takhallus* Inshâ, was a Urdû poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihlî, where they held influential

posts under the Muğal emperors. His father, Mîr Mâshâ Allâh, with the *takhallus* Maşdar, was a court physician of Aurangzîb, and a friend of Amîr-ul-Umarâ Nawwâb Dulfâqâr Khân (the well-known Amîr of Aurangzîb's reign, who was put to death in A.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Mâshâ Allah to leave Dihlî, and he came to Murshidâbâd, where he entered the service of Nawwâb Sirâj-ud-Daulah. Inshâ was born and brought up in Murshidâbâd, but in his youth he went to Dihlî (during the reign of Shâh 'Âlam; A.H. 1173–1221 = A.D. 1759–1806). Here he met with opposition from the aged and renowned poets of the royal court, Hakîm Sanâ Ullâh Khân Firâq (pupil of Khwâjah Mîr Dard), Hakîm Qudrat Ullâh Khân Qâsim (also pupil of Mîr Dard), Shâh Hidâvat, Miyân Shikibâ, Mirzâ 'Azîm Beg 'Azîm (pupil of Saudâ), Mîr Qamar-ud-Dîn Minnat of Sûnîpat (see No. 418), and Shaykh Wali Ullâh Muhibb. Inshâ held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200 = A.D. 1785, Inshâ went to Lucknow, where he held similar poetical disputes with the eminent poets Muşhaffî (see No. 709), Jur'at (*d.* A.H. 1225 = A.D. 1810), Qatîl (Nos. 434–435) and others. He secured the patronage of Nawwâb Âsaf-ud-Daulah (A.H. 1188–1212 = A.D. 1774–1797) and Mirzâ Sulaymân Shikûh (*d.* A.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwâb Sa'âdat 'Alî Khân (Nawwâb of Lucknow, A.H. 1212–1229 = A.D. 1797–1813), from whom he received warm favours and liberal rewards. In his later days Inshâ incurred the displeasure of the Nawwâb, and was removed from the court. According to a chronogram by Basant Singh Nishât, quoted in Azâd's Âb-i Hayât, p. 269, Inshâ died in A.H. 1233 = A.D. 1817, but according to Rieu iii, p. 999, about A.H. 1230 = A.D. 1814. See Âb-i Hayât, pp. 259–309 : Garcin de Tassy, Littérature Hindouï, vol. i, p. 244 ; Sprenger, Oude Cat. p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inshâ was well versed in Urdû and Persian, and also knew Turkish and Pushtû. Besides the present work he left a Urdû Kulliyât; a Persian Dîwân; a Persian Maşnawî, entitled شیر بزنج written in imitation of Bahâ-ud-Dîn 'Âmulî's Nân-wa-Halwâ (see No. 291); a Persian Maşnawî consisting of words of letters none of which have diacritical marks; a Persian Maşnawî, called سکار سکار, written in praise of Nawwâb Sa'âdat 'Alî Khân; Satires in Urdû; a Persian poetical paraphrase of the well-known Arabic grammar ملوك و ملوك by 'Abd-ul-Qâdir bin 'Âbd-ur-Rahman ul-Jurjânî (*d.* A.H. 471 = A.D. 1078); a Persian treatise, called طلائف المحدثات, containing

witty sayings of Nawwâb Sa'âdat 'Alî Khân (see Rieu iii, p 961).

For Qatîl's life see No. 434.

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzim-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubâriz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatîl jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahânbâd and the grammar of the Urdû language, are due to him (Inshâ Allah); and that Qatîl took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. بحث السعادت ارشاد ناغمی by Inshâ Allah and دریای طافت حقیقت اردو by Qatîl.

The work consists of one *Sada*/صف (in five *Durr-dânah* در دانه) and seven *Jazîrah* جزیرہ سلطنت - شهر with sub-divisions, termed بلده, enumerated in the preface. Printed, Murshidâbâd, A.H. 1266.

Written in fair *Tâ'liq*.

Dated, 2 Jumâdâ II, A.H. 1240.

No. 787.

foll. 21; lines 18; size $6\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

دستور المبتدئي

DASTÛR-UL-MUBTADI.

A treatise on the laws of permutation in Arabic irregular verbs.

Author: Ṣafî ibn Nasîr صفي ابن نصير.

Beginning:—

الحمد لله الذي يصرف الاحوال و يخفف الانتقال و يكشف العلل

* ويصلح العمل الخ

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'îl.

The explanations are given in the form of questions and answers.

Comp. Rieu ii, p. 524; W. Pertsch, Berlin Catalogue, p. 38; Ethé, India Office Library Catalogue No. 2428; Bûhâr Lib. Cat. vol. i, p. 201. Lithographed with marginal notes by Muhammad 'Abd Ullah Bilgrâmi, Cawnpore, 1863. Again at Cawnpore, 1878,

with two appendices called *Tabsirah* and *Takmilah*, and marginal notes.

Written in ordinary *Ta'liq*.

Dated *Rabi'* I, A.H. 1249.

Scribe سید نجف علی.

No. 788.

foll. 22; lines 13; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

رياض الحروف

RIYÂD-UL-HURÛF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author: 'Ibratî عبرتی.

Beginning:—

بعد از ستایش گوی حرف بروزیان آفرینی که الف قامت سرو

* قدان الخ

The author, who designates himself only by his poetical *nom de plume* 'Ibratî, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ulfatî. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend Mîr Altâf Husayn Khân for the use of Mahdi Hasan. He divides the work into thirty *Chaman*, each of which treats of a separate letter.

Written in fair *Ta'liq*.

Dated 20 *Dulqa'd*, A.H. 1271.

No. 789.

foll. 61; lines 9; size 8×5 ; $6 \times 3\frac{1}{2}$.

قواعد فارسي

QAWÂ'ID-I FÄRSÎ.

A Persian grammar.

Author: Raushan 'Alî Ansârî Jaunpûrî روشن علی انصاری جونپوری.

Beginning :—

بعد حمد حضرت آفریدگار جل جلاله و نعمت جناب *

Raušhan 'Alī, who is the author of several other works, died according to Rieu, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the Farhang-i Rashīdī, and deals especially with the various forms of مهار, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bāb* and a *Khātimah*.

For other copies see Rieu, *loc. cit.* and Ethé, India Office Lib. Catalogue, Nos. 2520–2571; Bûbâr Lib. Cat. vol. i, p. 202. Printed at Calcutta, 1828; 1833; Lucknow, 1875.

Written in legible Nasta'liq.

Dated, Ŝafar, A.H. 1262.

No. 790.

foll. 61 ; lines 15 ; size 9 × 6 ; $6\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Raushan 'Alī's Qawā'id-i Fārsī, beginning as above.

The latter portion of the MS., foll. 30–61, contains the *Muqaddimah* of the Farhang-i Jahāngîrî (see Nos. 797–801), beginning :

مقدمه مشتمل است بردوازده آئین - اول دریان اطلاق اسم پاس

بر ملک ایران آنچ *

Folios are misplaced in some places.

Written in ordinary Ta'lîq.

Not dated; 19th century.

LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No. 791.

foll. 451; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

شرف نامه احمد منیری

SHARAF NÂMAH-I AHMAD MUNAYRÎ.

A Persian dictionary.

Author : Ibrâhîm Qiwâm Fârûqî فاروقی .

Beginning :—

* بذام خداروند هستی به ام الخ

The author, a native of Bihâr, entitled the work in honour of his spiritual guide, Shaykh Sharaf-ud-Dîn Yâhiyâ Munayrî, the celebrated Indian saint (*d. A.H. 782 = A.D. 1380*), whose discourses entitled معدن المعانی, and letters or مکتوبات are noticed later on in this catalogue.

The work was composed in the reign of Abul Mużaffar Bârbak Shâh, who reigned in Bengal from A.H. 862 to 879 = A.D. 1457 to 1474. It is also known as شرفنامه ابراهیمی and فرهنگ ابراهیمی.

This copy concludes with two panygeric Qâṣîdahs, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first Qâṣîdah : دایما ورد زبان فتح هست و هم ظفر - بو المظفر باربک شه شاه عالم : باد و هست.

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bâb*, each of which is sub-divided into *Fasl*. and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Fasl*.

Comp. Rieu ii, pp. 492 and 493; Blochmann, Contributions, pp. 7-9; J. Aumer, p. 103; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719; W. Pertsch, Berlin Cat. p. 195, No. 19; Ethé, Ind. Office

Lib. Cat. No. 2457 ; Mélanges Asiatiques, iii, p. 494, and ix, pp. 514 and 515

Written in fair Nasta'liq.

Not dated : 17th century.

No. 792.

fol. 287 ; lines 16 ; size $10 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the Sharaf Nâmah-i Aḥmad Munayrî.

One or two folios are missing from the beginning and the MS. opens abruptly thus :

* همیج دانی در نیاید فارسی را چند حرف

Written in ordinary Indian Ta'lîq.

Dated 29 Jumâdâ II. 1218 Bengali year.

No. 793.

fol. 396 ; lines 17 ; size 12×8 ; $9 \times 5\frac{1}{2}$.

موید الفضلا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary.

Author: Muḥammad Ibn Lâd. محمد ابن لاد

Beginning :—

محمد متواتر و مدايع متکاثر مردادر دان و دستگیر توان را که
بتالیف چندین حروف الخ .

Blochmann, who describes the work in his Contributions, p. 9, calls the author Muḥammad bin Shaykh Lâd of Dihlî, and says that the work was written in A.H. 925 = A.D. 1519. The author enumerates the following sources on which he based his work :

For Arabic words and المصراح , the tag and for those of Fârs, Rûm, دستور - ادب الفضلا - لسان الشعراء - Samarqand, Mâwarâ-un-Nahr, etc., شرقنامه - طب حقائق الاشياء - شرح مختصر اصول - مويید الفواید - زبان گویا - الفناصل فخر قواس and فرهنگ علمی - قنیة الطالبين.

Later on he adds that for the sake of convenience he has observed the following abbreviations :—

دس ; ادات الفضلا for ا ; لسان الشعرا for ل ; ناج for ت ; صراح for ص
م ; فنقة الطالبين for ق ; شرفنامه for ش ; زفان گویا for ز ; دستور الافاضل
for طب حقایق الاشیا شم ; مخزن الاسرار for شرخ and طب حقایق الاشیا for ط.

The work is divided into *Kitâb*, *Bâb* and *Fasl*. The *Kitâb* is arranged according to the first letter and the *Bâb* according to the last. Each *Bâb* consists of three *Fasl*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawî words, and the third, the Turkish words. The work also explains the words and phrases occurring in the *Shâh Nâmah* of Firdausî, the *Khamsah* of Niżâmî, the poems of Sanâ'î, the *Diwâns* of Khâqânî, Anwari, Zuhûrî, 'Abhari, Hâfiż, Salmân, Sa'dî and others. The *Khatimah* (conclusion) treats of the numerals and arithmetical notation.

Comp. Rieu ii, p. 494; W. Pertsch, Berlin Cat., pp. 225-227. Ethé, Bodl. Lib. Cat. No. 17:0; Ethé, Ind. Office Lib. Cat. Nos. 2459-2464; Cat. Codd. Or. Lugd. Bat. V, p. 149; E. G. Browne, Camb. Cat. p. 227; Bûhâr Lib. Cat vol. i, p. 192; Salemann in Mélanges Asiatiques, tome ix, p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38; etc. Lithographed, Lucknow, 1884; Cawnpore, 1889.

Written in careless Ta'lîq

Dated Dulqa'd, A.H. 1226.

No. 794.

foll. 305; lines 31; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{4}$.

كشف اللغات و الاصطلاحات

KASHF-UL LUGÂT WA'L İSTİLÂHÂT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sûfîs.

Author: 'Abd-ur Rahîm bin Ahmed Sûr.

Beginning:-

الحمد لله رب العالمين اما بعد حمد و صلوة ميكويد اضعف

* العياد الح

We learn from the preface that the author, while reading with his son Shaykh Shihâb, the *Diwân* of Qâsim-i Anwâr, found that many words occurring in the *Diwân* were not explained either in the فرهنگ شیخ محمد بن شیخ لاد or فرهنگ شیخ ابراهیم قولان

dictionaries such as کنزاللغت - تاجین - صراح were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the فرهنگ جهانگیری, written A.H. 1017, the author of the present work is called 'Abd-ur-Rahîm Bihârî. Blochmann, in his Contributions, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muhammed bin Lâd, and must therefore have flourished in the tenth century of the Hijrah. The statement of Hâj. Khal., vol. i, p. 214, that the work was written about A.H. 1060=A.D. 1650, is therefore erroneous. The work is also known as فرهنگ شیخ عبد الرحیم بخاری; comp. Ethé, India Office Lib. Catalogue Nos. 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Fâsîl*. For other copies and further particulars see Rieu II, p. 495: W. Pertsch, Berlin Catalogue, pp. 224 and 225; A.F. Mehren, p. 25; J. Aumer, p. 107; E.G. Browne, Camb. Catalogue, p. 228; Salemann in Mélanges Asiatiques, tome ix, p. 523 No. 51; Blochmann, Contributions, pp. 9 and 10; Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary Nasta'lîq.

Dated 1251.

No. 795.

foll. 545; lines 18; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

منار الـ فاضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Ilahdâd' Faydî bin Asad ul-'Ulâ 'Alî Shîr Sirhindî
الـ داد فیضی بن اسد العلای علی شیر سرہندی.
Rieu and others have
اسد العلای for اسد العلما.

Beginning:-

* ای نام تو ورد هر زبانی دگر است

Ilahdâd' Faydî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî, afterwards Mumtâz Khân, (d. A.H. 1025=A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol. vi, pp. 116-146; Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the Surâh, Muhaddib-ul Asmâ, Tâjâyîn and its commentaries,

Nişâb-us Şibyân, Qunyat ul Fityân, the Persian, Dari, Pahlawî and Turkish words from the old works Zufân Gûyâ, also called Panj Bakhsî, Adât-ul Fudalâ, Tabakhturî, Hall-i Luğât-ush-Shu'arâ, Sharaf Nâmah-i Ibrâhîmî, and the modern works, Tuhfat-us Sa'âdat-i Iskandarî and Muayyid-ul Fudalâ.

The arrangement is that the first letter forms the *Bâb* and the last the *Fasl*. Each *Fasl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ف - ع and ش.

A *Khâlimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dulhijjah, A.H. 1001 = A.D. 1593 :—

خاعت اتمام پوشید این عروس زیبا در تاریخ ذی حجه الحرام

سنه الف الف *

This date is further expressed by the following versified chronogram in which the author adopts the *takhallus* Faydi :—

چو این نامه را خامه تیر زد (تیز رو (read
به پایان رساند از سر اختتام
بی سال تاریخ او از قضا
خرد گفت فیضی بکو فیض عام

The numerical value of the words فیض عام is equal to 1001.

For other copies see Rieu, ii, p. 496; J. Aumer, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728; Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bûhâr Lib. Cat. vol. i. p. 192. A Hindûstânî translation of the Madâr-ul-Afâdil is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus :—

و بعد آن جمله تسوید بمذمه بیاض جلوه گردید بید احقر
الطلاب مولف این کتاب البداد فیضی سرهندی افاض الله عليه سعادیب
فیوضه الخفی در عهد سلطان السلاطین قامع بقیان الفجرا و المتمردین

جلال الدین محمد اکبر بادشاہ غازی خلد اللہ تعالیٰ ملکہ و سلطانہ و افاص
العالیین بورہ و احسانہ در روز پنجم شنبه بیست و نهم شهر ربیع المرجب
زید قدرة در شمیر سنہ الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month Dulhijjah to be correct then evidently the date of transcription, 29 Rajab, A.H. 1001, is erroneous, because the month Rajab precedes Dulhijjah by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta'liq.

No. 796.

foll. 305 ; lines 19 ; size $10\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary.

Author : Muhammad Qâsim bin Hâjî Muhammad Kâshânî,
محمد قاسم بن حاجی محمد کاشانی المتخالص
poetically surnamed Surûrî. *
به سوروی

Beginning :— .

ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند

* هنر پرور

The author, who originally belonged to Kâshân, spent most of his days in Isfahân. Taqî Auhadî, fol. 321^b, who praises the present work, says that when he finished his dictionary سونه سلیمانی at Isfahân, Surûrî accused him of plagiarism and maliciously reported so to Mirzâ Muhammad Wazîr Khurâsânî. The Governor, says Taqî, reprimanded Surûrî and the latter had to leave Isfahân for Kâshân, but went again there after Taqî had settled in India. According to some, Surûrî was the son of a shoe-maker, and Taqî, who says that Surûrî spent his days at Isfahân as a shoe-maker, remarks further

that Surûrî, in his later days, did not like to hear the word "shoe." Surûrî came to India during the reign of Shâh Jahân and died on his way to Mecca. See Riyâd-us-Shu'arâ, fol. 184^a; Şuhuf-i Ibrâhîm, fol. 388^b (where the author is confounded with Surûrî Kâbulî); Sprenger, Oude Cat p. 26. According to Rieu, p. 498, Surûrî had reached Lahore, A.H. 1036 = A.D. 1626.

The full list of the author's sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in Mélanges Asiatiques, tome ix, pp. 531-535, No. 67. The arrangement is that the *Bâb* is formed by the first letter and the *Fasl* by the last.

The work was composed in A.H. 1008 = A.D. 1599, and dedicated to Shâh 'Abbâs (A.H. 996-1038 = A.D. 1587-1628). It is also known as فرهنگ سروزی and لغت سروزی. For other copies and further particulars see Rieu ii, pp. 498 and 499; W. Pertsch, Berlin Catalogue, p. 192; G. Flügel, i, pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Camb. Catalogue, p. 230; Ethé, Bodl. Lib. Cat. Nos. 1729-1731; Ethé, Ind. Office Lib. Cat. Nos. 2478-2480; Cat. Codd. Or. Lugd. Bat. i. p. 96. Comp. also Hâj. Khal. v, p. 325; Blochmann, Contributions, pp. 12 and 16-18; Mélanges Asiatiques, iv, p. 498 and v, p. 238. Printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i Jahângîrî (see Nos. 797-801), about A.H. 1028 = A.D. 1619, comp. Ethé, Bodl. Lib. Cat. No. 1732 and 1733; Rieu ii, p. 499.

Written in fair Nasta'liq.

Not dated; 17th century.

No. 797.

foll. 413; lines 25; size 13 $\frac{3}{4}$ × 9; 8 $\frac{1}{2}$ × 4 $\frac{1}{4}$.

فرهنگ جهانگیری

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamâl-ud-Dîn Husayn Injû bin Fakhr-ud-Dîn Hasan
of Shirâz

* Beginning:

نکه بر لوح زبانها حرف اول نام اوست الخ *

The author, a native of Shirâz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4 = A.D. 1585-6). He rose to high distinction under Jahângîr, who gave him the governorship of Bihâr, and subsequently, A.H. 1027 = A.D. 1617, the title of 'Âdud-ud-Daulah. He died in Âgrah some years after A.H. 1030 = A.D. 1620.

The author commenced the work under Akbar and finished it under Jahângîr in A.H. 1017 = A.D. 1608, expressed by the words زهی فرهنگ نور الدین جهانگیر in the following versified chronogram :—

مرتب گشت این فرهنگ نامی باسم شاه جم جاه جهانگیر
چو جستم سال تاریخش خرد گفت زهی فرهنگ نور الدین جهانگیر

According to the Tuzuk-i Jahângîrî, p. 359, the author presented a copy of the work to Jahângîr in the 18th year of the reign, (A.H. 1032 = A.D. 1622).

The *Muqaddimah*, divided into twelve sections آئین treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 20^a. The arrangement is that the second letter constitutes the *Bâb* and the first the *Fasl*. The *Khâtimah* treats of metaphors, and figures of speech, compound words, etc., in five در.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques*, tome ix. pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see Bûhâr Lib. Cat. vol. i, p. 193; Rieu ii, pp. 496-498; and Supplement, p. 117; W. Pertsch, Berlin Catalogue, pp. 192-197; J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Camb. Catalogue, pp. 229 and 230; Rosen, Persian MSS., p. 298; Blochmann's Contributions, pp. 12-15; Journal Asiatique, 1871, pp. 106-124; Ethé, Bodl. Lib. Catalogue Nos. 1734-1746; Ethé, India Office Lib. Catalogue, Nos. 2481-2493.

The work has been lithographed in Lucknow, A.H. 1293. The چهار عنصر دانش of Amân Ullah Khânâhzâd Khân Firûz Jang (who died A.H. 1046 = A.D. 1636), is in several parts a pirated or second edition of the present work; see Rieu ii, pp. 509 and 510; Salemann, loc. cit. p. 543, No. 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A.H. 1046.

No. 798.

foll. 550; lines 23; size $13 \times 7\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another complete copy of the Farhang-i Jahângîrî, beginning as above.

Written in ordinary Nasta'lîq, with occasional notes in the margin.

Dated Rabî' I, (year not given).

Scribe: نعمت الله ابن حسن

خواجه حسن ابن خواجه حسن, written in fair Nasta'lîq by محمد, is dated A.H. 1204.

No. 799.

foll. 573; lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another complete copy of the Farhang-i Jahângîrî, beginning as above.

Written in ordinary Nasta'lîq with marginal emendations.

Not dated; apparently 19th century.

No. 800.

foll. 364; lines 25; size 11×6 ; $7\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the Farhang-i Jahângîrî, without the Khâtimah, beginning as usual.

Written in fair Nasta'lîq, with an illuminated head-piece and a double page 'Unwân.'

Not dated; apparently 18th century.

No. 801.

foll. 577; lines 25; size $12 \times 6\frac{1}{4}$; $8 \times 3\frac{3}{4}$.

The same.

Another complete copy of the same Farhang-i Jahângîrî, beginning as above.

A splendid copy. Written in good Nasta'liq within gold and coloured borders with an illuminated head-piece.

Dated Muḥarram, A.H. 1069.

Scribe : شاه محمد.

The seals of Nawwāb Sayyid Vilayāt 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 802.

fol. 673, lines 21; size 12×8 ; $9 \times 5\frac{1}{2}$.

برهان قاطع

BURHĀN-I QĀTI'.

The well-known Persian dictionary.

Author : Muḥammad Husayn, poetically surnamed Burhān, bin Khalaf ut-Tabrīzī. محمد حسين المتخلص به برهان بن خلف التبريزی.

Beginning :—

ای راهنما بهر زبان در افواه از نام تو برند زبانها بتو راه

The author says that he has included in the present work the contents of the Farhang-i Jahāngīrī, Majma'-ul Furs of Surūnī, Surmah-i Sulaymānī (by Taqi Auhadī), Shīhāh ul-Adwiyah of Husayn-ul Anṣārī, but that he has omitted the poetical quotations. The work is dedicated to Sultan 'Abd Ullah Qutub Shāh bin Qutub Shāh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words کتاب نافع برهان قاطع in the following versified chronogram :—

چو برهان از راه توفیق بزدان سر این مجموعه را کردید جامع
پی تاریخ اتمامش قضای گفت کتاب نافع برهان قاطع

It consists of nine *Fā'idah* on the Persian language, its letters, particles and orthography; twenty-eight *Guftār* comprising the dictionary proper. The twenty-ninth *Guftār* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rieu ii, p. 500; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, pp. 230 and 231; Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No. 2495 was transcribed from the original MS. in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bûhâr Lib. Cat. vol. i, p. 194; Blochmann, Contributions, pp. 18-20; Hâj. Khal. vol. vi, p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Ahmad 'Âsim was printed in Constantinople, A.H. 1214 and in Bûlâq, A.H. 1251.

Written in fair Indian Ta'liq with marginal emendations.

Dated Shâhjahânâbâd, Rabî' I, A.H. 1225 = April, 1810.

Scribe: لاچی مل.

No. 803.

foll. 432; lines 24; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of the Burhân-i Qâti', beginning as above.

Written in fair Naskh.

The MS. is in a damaged condition, mostly the latter portion, and the paper is getting brittle.

The transcription of the copy was commenced in Sha'bûn, A.H. 1151 and finished in Rabî' II A.H. 1152.

No. 804.

foll. 403; lines 19; size 10×6 ; 8×4 .

فرهنگ رشیدی

FARHANG-I RASHIDI.

A Persian dictionary containing the contents of the Farhang-i Jahângîrî (see No. 797) and the Farhang-i Surûrî or Majma'ul Furs (see No. 796), but correcting the errors occurring in both.

Author: 'Abd-ur Rashîd bin 'Abd-ul Gafûr ul-Husaynî ul-Madâni ut-Tatawî عبد الرشید بن عبد الغفور الحسینی المدّنی التدوی.

Beginning:—

ستایشی که آرایش سرنامه هر سخن و پیرایش دیباچه هر نو
و کهن ^{الغ}*

* Abd-ur Rashîd, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-ul-Lugât (see No. 833), completed

this work in A.H. 1064=A.D. 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the *Burhân-i Qâti'* (No. 802). For other copies and further details see Rieu ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; Ethé, Bodl. Lib. Catalogue, No. 1753; Ethé, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 20-24; Salemann in *Mélanges Asiatiques*, tome ix p. 546, No. 95. Edited in the *Bibliotheca Indica* by Maulavî Dulfaqâr 'Ali, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Splingeth under the title 'Grammaticæ Persicæ præcepta ac regulæ,' Halle, 1846; it also forms the basis of 'Abdul-Wâsi' Hânsawî's grammar.

Written in Indian *Nasta'lîq*.

Dated *Rabi'* I, the fourth regnal year of Bahâdur Shâh.

No. 805.

foll. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{3}{4}$.

أشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author : Ǧulâm Ullah Bhîkan Ǧiddîqî ul-Hânsawî ul-Ğaznawî
عَلَامُ اللَّهِ بَهِيْكَنْ صَدِيقِ الْمَانْسُوِيِّ الْغَزَنْوِيِّ

Beginning :—

حمد بیحد و ثناء بیعد مر خالق الخلقی زا که وجود بشر را از جمله موجودات مراتب اعلی داد چنانچه آیه کریمة و لقد کومندا بدینی آدم الى آخره دال این حال است النج *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzîb. The date of completion, given in words, is A.H. 1082=A.D. 1671 but according to the chronogram: i.e. 1968-855, it is A.H. 1113=A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary *Nasta'lîq*.

Dated 15 *Rabi'* I, A.H. 1224.

شَنْتَ اللَّهُ بِرْدَوَانِي

The following note by H. Blochmann is found on the fly-leaf at the beginning :—

" MS. No. 213 Ashhar ul Lughât (A.H. 1113) a rare Persian Dictionary by Ghulâm Alî Bhîkan of Hânsi. [Sd.] J. H. Blochmann 1870."

On the left side of the above note the same Blochmann remarks thus :

" Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A.D. 1809-10)."

It is to be noticed that the date " A.H. 1113," which Blochmann adds after the word Ashhar ul-Lughât, indicates the date of composition of the work.

No. 806.

foll. 640; lines 21; size $11\frac{1}{4} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of بھار عجم (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to Khâlis (d. A.H. 1122 = A.D. 1710), Mîr Najât (d. A.H. 1126 = A.D. 1714), Bîdil (d. A.H. 1133 = A.D. 1720), Bahâr-i 'Ajam (comp. A.H. 1152 = A.D. 1739) and others, suggest that the work was written after the last mentioned date.

Several foll., comprising the letters from ش to a portion of ش, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word شاخ :—

* شاخ شکسته که برو آشیانی نیم

The next word explained is شاخل :—

شاخل - بفتح خاء و ضم آن غله ایست که در زبان هند اره
خوانند *

The MS. breaks off in the beginning of the letter ل with the word لا طائل :—

بطاء غير منقوطة و همزة مكسورة قبل از لام - بیغانده - حکیم
شفائی * ...

The explanations of words are illustrated by quotations from well-known ancient and modern poets.

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 807.

fol. 115; lines 17; size $10\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

چراغ هدایت

CHIRÂG-I HIDÂYAT. 67

A poetical glossary.

Author: Sirâj-ud Dîn 'Alî Khân, poetically surnamed Ârzû سراج الدین علیخان آرزو تخلص.

Beginning:—67

* اما بعد حمد و اوضاع جميع لغات و صلووات بر افصح و افضل موجودات

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دفتر دوم of his Sirâj-ul Luğat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângîrî, (see No. 797) Surûrî (see No. 796) Burhân-i Qâtî' (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147=A.D. 1735, during the reign of Muhammad Shâh.

For other copies and further particulars see Rieu ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethé, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 121. Like the Sirâj-ul Luğat, it is arranged alphabetically, the first letter determining the *Bâb*, the second the *Fâsl*. It has been printed in the margins of the lithographed edition of the book, عیاث اللغات, Nawal Kishor Press, Kânpûr, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'lîq.

Dated Safar, A.H. 1240.

Scribes: امر سنگه و خوشوقت رای.

No. 808.

foll. 281 ; lines 15 ; size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Ārzū's *Chirāg-i Hidāyat*. The explanations of the last five words are wanting in this copy.

Written in ordinary Indian Ta'liq.

Not dated ; 19th century.

No. 809.

foll. 101 ; lines 13 ; size $7\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

The same.

Another copy of Ārzū's *Chirāg-i Hidāyat*.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

No. 810.

foll. 283 ; lines 16 ; size 12×9 ; $8\frac{1}{4} \times 5\frac{1}{2}$.

مرآت الاصطلاح

MIR'ĀT-UL İSTİLĀH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author : Anand Rām Mukhlis اند رام مخلص.

Beginning :—

ربنا در مقامی که کوییان ملاع اعلی باوجود سرودن زمزمه حمد

* الخ

The author, a Khatri Hindū of Lahore, was a pupil of Mirzā Bidil, and a friend of Ārzū. He was attached to the service of Muḥammad Shāh, and was honoured with the title of Rāī Rāyān. He died in A.H. 1164 = A.D. 1750. He is the author of a Persian Dīwān and left a collection of letters and a history of the war of Muḥammad Shāh with Nādir Shāh (Elliot's History, vol. viii. p. 76). For his life see *Safinah-i Khwushgū*, fol. 203^b; *Gul-i Ra'nā*, fol. 278^a; *Iqd-i Ṣurayyā*, fol. 60^a; *Safinah-i Hindī*, fol. 77^b.

تحقيق اصطلاحات which are equivalent to A.H. 1158 = A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabi' I, A.H. 1157 = A.D. 1744, in the 26th regnal year of Muhammad Shâh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997

Written in ordinary Indian Ta'lîq.

Dated, November, 1820.

No. 811.

foll. 144; lines 15; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8 \times 4\frac{1}{4}$.

نوار المصارد

NAWÂDIR-UL-MAŞÂDIR.

A vocabulary of Persian verbs explained in Persian, with copious illustrations from ancient and modern poets.

Author: Lalâ Tek Chand Bahâr.

Beginning:—

* بعد ستایش خداوند خرد آورین دانش آموزگار تعالی شانه آنخ

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of *Zand* and *Pâzand* verbs taken from the *Farhang-i Jahângîrî* (see No. 797).

The work has been lithographed at Dihlî. A.H. 1272.

Written in ordinary Ta'lîq.

Dated 2 Ramadân, in the fourth regnal year (?); apparently 19th century.

No. 812.

foll. 396; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مصطلحات الشعراء

MUSTALIHÂT-USH-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Irân.

Author: Wârastah وارسته.

Beginning:—

بسم الله مباريها ميخوانم و سفينة كاغدى در بحر سخن ميرانم الخ

According to the author of the *Gul-i Ra'nâ*, fol. 284^a, Wârastah, called Siyâlkotî Mal after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شافی and a *Taqkirah*. He finally settled at Derah Gâzî Khân, near Multân, and died there in A.H. 1180 = A.D. 1766. Comp. Roebuck's edition of *Burhân-i Qâti'*, p. 12. See also Sprenger, *Oude Catalogue*, p. 146, where the author's anthology, entitled جنگ رنگ رنگ, is noticed. The title of the work is a chronogram for A.H. 1180 = A.D. 1766, the year in which the work was completed.

Comp. Rieu ii. p. 503. Lithographed at Lucknow, 1888, and, with *Khulâsah-i Bahâr-i 'Ajam*, Lucknow, 1854, Cawnpore, 1898.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

The folios towards the end of the copy are water-stained and damaged.

No. 813.

foll. 225; lines 23; size $14 \times 8\frac{1}{4}$; $10 \times 5\frac{1}{4}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian Ta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 814.

foll. 1420 ; lines 19 ; size $12\frac{1}{4} \times 7$; $9 \times 4\frac{1}{2}$.

مختصر بهار عجم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chand Bahâr's exhaustive and popular dictionary Bahâr-i 'Ajam, by Indarman. اندر من.

Beginning :—

بهار آفرینی که گلبرگ زبان انسان را استعداد نگفت سخن کرامت

فہرستہ الخ *

In the preface Indarman, a pupil of Lâlâ Tek Chand, after highly praising the latter and his work, the Bahâr-i 'Ajam, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768

Indarman's preface is followed by his master Lâlâ Tek Chand's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the Tanbih-ul-Ğâfilîn by Sirâj-us-Shu'arâ (تنبیه الغافلین سراج الشعرا), and a short treatise by Mîr Muhammâd Afâdâl Şâbit (رسالہ مختصری حضرت میر محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz. the Muşâlihât-ush-Shu'arâ of Wârastah (میصلحات الشعراء) (see No. 812), the treatise by Anand Râm Mukhlîs, رسالہ آند رام مخلص, and one in which the author's name was not mentioned و رسالہ دیگر که نام مؤلف دران مذکور نبوده. Tek Chand then gives the chronogram, یادگار فقیر حقیر بهار, which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads یادگار فقیر بهار با ده سال, جقیر بهار با ده سال, and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 =$ A.H. 1162 = A.D. 1748. Our copy has instead of با ده سال تا ده سال in Rieu's copy. In my opinion both the readings با ده سال and تا ده سال, which convey no sense, are incorrect. The correct reading seems to be چقیر حقیر خقیر بھار مادہ سال تاریخ اتمام و عبارت یادگار فقیر حقیر خقیر.

Tek Chand also wrote a treatise on letters, entitled جواهر العروف (lithographed in Kānpūr, A.H. 1267) and another on verbs, called توارد المصادر (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, *Histoire de la Littérat. Hindouie*, i. p. 281; Rieu ii, p. 502 and 503; Blochmann, *Contributions*, pp. 28-30. Lithographed at Matbū'-ul-'Ulūm Press, Dihlī, A.H. 1853, under the title مطلعات بھار عجم.

Written in minute Nasta'liq. The handwriting of the latter portion of the MS., foll. 138!-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwâl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و المدنة كه با تمام رسید منتخب کتاب بهار عجم تالیف استادی مخدومی آیکچنده بخط وقیر حقیر ... ازدر من اول روز پنجه شنبه شهر شوال سنه دوارده از جلوس شاه عالم بهادر بادشاه غازی موافق سال هزار و یکصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

foll. 100; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus :—

..... روز حساب - روز شمار - يوم؟ يوم التحساب وله دائم بما بدولت
و ايام عمرها - دامن كمه بدامن يوم التحساب دة - آخرت - فردا - جزا -
حشر - متحشر - مستخيز - رستاخيز *

The headings, one hundred in number, under which the names are grouped, run thus :—

اسامی بہشت - اسامی دوزخ - اسامی دنیا - اسامی زمانہ
اسامی آسمان - اسامی زمین اسامی شہر اسامی سلاح -
اسامی تیر, and so on.

The copy ends thus :—

اسمی جای - محل مکان خیام فرماید - با مردم
نا اهل مبادم صحبت - کز مرک بتر صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to Sharaf Nâmah (see No. 791) and cites examples mostly from ancient poets such as Khâqânî, Anwârî, Zuhûrî, Muṣîr-i Bailaqânî, Khusrau, Hasan Dihlawî, Salmân, Hâfiż, etc. In some places he also quotes Jâmî.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

No. 816.

foll. 75 ; lines 13 ; size, 9 × 5½ ; 6 × 3.

لُب لَبَاب

LUBB-I LUBÂB.

A glossary of the names applied to various things.

Author : Khwâjah Amîr خواجه امیر.

Beginning :—

بعد از حمد خداوند زمین و آسمان و نعمت رسول مقصود ن

* فکان الخ

The author says in the preface that in A.H. 1233 = A.D. 1817 he compiled two works on the names of Persian infinitives بر اسماء مصادر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234 = A.D. 1818, he abridged the two works, and entitled the abridgment لب لباب : it consists of thirty *Fasl*.

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible Nasta'liq.

Dated 4 Shawwâl, A.H. 1243.

ARABIC-PERSIAN DICTIONARIES.

No. 817.

foll. 162; lines 15; size 8 x 5; 5½ x 3.

مَصَادِر

MASĀDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâdî Abû 'Abd Ullah ul-Husayn bin Ahmad uz-Zûzânî: قاضي ابو عبد الله الحسين بن احمد الروزنی.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثرة بما لامه تاء حتى اتيت على الحروف الصحيحة

، وافتتحت ما لامه النجع *

According to the author of the *Bugyat-ul Wu'ât*, fol. 183^b the author died in A.H. 486 = A.D. 1093. See also Hâj. Khal. vol. ii, p. 93; Rieu, p. 505.The arrangement, as given in Rieu *loc. cit.*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular (ناقص), defective (اجوف) and re-duplicate (مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. III; Rieu, Arabic Cat. p. 755.

Written in fair *Naskh* with occasional marginal notes and emendations.

The colophon, dated Ahmadnagar, 12 Muharram A.H. 1095, runs thus:—

سودة المذنب العاصي ابن محمد طالب زين العابدين في ثانٍ عشر شهر محرم الحرام سنة خمس و تسعين بعد الالف في بلدة احمد نگر من الله التوفيق *

In several places on the title-page the work is called تاج المصادر زروزني.

Several notes and 'Ard-didahs, one of which is dated A.H. 1106, are noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Alamgir's time, dated A.H. 1116.

Another of one is dated A.H. 1188. The third, also disfigured, partly reads زین الدین ... بهادر and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by Badī'i, whose *Takhallus* appears thus in the concluding lines :—

این چنین لفظ بدیعی را بدیعی نظم کرد
تا بود در روزگار از وی همین نام و نشان

Beginning of the glossary :—

از پس حمد خداوند زمین و آسمان
در لغة نظمی کنم همچوں لاکی عمان

It is written in ordinary minute Naskh.

No. 818.

fol. 99 ; lines 17 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; 8×4 .

The same.

Another copy of Zūzāni's Maṣādir, beginning as usual :

الحمد لله على سوابع آلية المسابقة ادواجاً الخ *

Written in fair Indian Ta'liq.

Not dated ; 19th century.

No. 819.

fol. 153 ; lines 15 ; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTŪR-UL-LUGĀT.

A rare old grammatical dictionary.

Author : Abū 'Abd Ullah ul-Husayn bin Ibrāhīm bin Aḥmad un-Naṭanzī.
ابو عبد الله الحسين بن ابراهيم بن احمد النطنزي.

Beginning:

* الحمد لله الذي ابدع العالم بقدرته و خص بنبي آدم بكرامته الخ *

According to Brock, vol. i, p. 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muharram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hâj. Khal. vol. iii, p. 227; Leid. 102-4; Paris 4286; Ups. 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nasta'liq

Dated A.H. 1114.

No. 820.

foll. 194; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MASÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maṣâdir of Zûzânî (see No. 817).

Author: Abû Ja'far Ahmâd bin 'Alî ul-Maqqârî ul-Bayhaqî ابو جعفر احمد بن علی المقری البیهقی

The author of the Buḡyat-ul-Wu'ât, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramaḍân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hâj. Khal. vol. ii, p. 93.

This copy of Bayhaqî's Tâj-ul-Maṣâdir deceptively begins thus with the preface of Zûzânî's Maṣâdir:—

الحمد لله على سوابع آلية مسابقة افواجا و سوابع نعماءه المتلاحدة
ازواجا قال القاضي الامام الاجل السيد ابو عبد الله الحسین بن
احمد الرزوفی ... هذه مصادر ترجمتها و نقحتها و جردتها عن شواهد
الحادیث والاشعار الخ *

A comparison with the following copy of Bayhaqî's Tâj-ul-Mâşâdir will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzânî's Mâşâdir. The name of Zûzânî, occurring in the third line of the present preface, has been penned through and corrected thus in the margin :

بدل - الشیخ الامام ابو جعفر احمد بن علی المقری البیهقی *

In the preface (line 26), as well as in the colophon, the work is called تاج المصادر.

The author of the Bugyat-ul-Wu'ât *loc. cit.*, calls this work "Fountains of dictionary" ينابيع اللغة. It is to be noticed however that it bears a close agreement with the Mâşâdir of Zûzânî in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqî's Tâj-ul-Mâşâdir is an enlarged recension of Zûzânî's Mâşâdir.

The contents of the Tâj-ul-Mâşâdir have been described in Ethé, Bodl. Lib. Cat. No. 1635. Lithographed, Bombay, 1301-1302.

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ A.H. 850, runs thus :

وقع الفراغ من انتساخ هذا الكتاب الميمون المبارك الموسوم بتأج المصادر المنسوب بالبیهقی ... يوم الاثنين اثنى عشرين من شهر جمادی الاولی سنة خمسين و ثمانمائة على يد اصغر عبا الله الملك الحميد
محمد بن محمد (illegible) غفر الله له *

Foll. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I.

الرسالة العرفية المضدية Risâlat-ul-Harfiyat-ul-'Adudiyah, so called in the colophon.

Author : 'Adud-ud-Dîn 'Abd-ur-Rahmân bin Ahmad ul-Îjî عضد الدين عبد الرحمن بن احمد اليعي.

Beginning :—

نبذة فایدة تشتمل على مقدمة وتنبيه وتقسيم وخاتمه الخ *

The treatise explains the meaning of the technical term الوضع and consists of a *Muqaddimah*, a *Tanbih*, a *Taqṣīm* and a *Khātimah*.

Brock. vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work الرسالة الوضعية العضدية. It is also known as الرسالة الوضعية, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus :

تمت الرسالة الحرفية العضدية بعون الله وحسن توفيقه على يد
اغطف العباد سيد احمد بن سيد امام الحسيني المرغيفاني في مدرسة
سلطان الزمان ... (illegible)

Not dated ; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Alī and Imām Shāfi'i.

II.

الملحق al-Muṣallaṣ, by Abū 'Alī Muḥammad bin Mustanīr ul-Baṣrī, better known as Quṭrub : ابو على محمد بن المستنير البصري المعروف بقطرب.

Beginning :—

قال ابو على القطب هذا كتاب الفته و سميته الملحق *

According to Hāj. Khal. vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071–7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the Tâj-ul Maṣādir.

Dated 24 Ramadān, A.H. 845.

The colophon is followed by a note, dated 22 Ramadān, A.H. 1120, in which the price of the Tâj-ul-Maṣādir is recorded as rupees five only.

No. 821.

foll 229; lines 27; size 10 × 7; 8 × 4½.

The same.

Another copy of Bayhaqî's Tâj-ul-Maṣādir.

Beginning :—

الحمد لله رب العالمين حمدًا يفوق حمد الشاكرين الخ *

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.

Written in old learned *Naskh* with occasional marginal notes.

Not dated; apparently 14th century.

The title-page contains a list of the contents.

No. 822.

foll. 167 ; lines 15 ; size $10 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

كتاب المصادر

KITÂB-UL MAŞÂDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqî's *Tâj-ul Maşâdir* (see No. 820).

Author : Abû Bakr Muhammâd bin 'Abd Ullâh ul-Bustî
عَبْدُ اللهِ الْبُسْطَى

Beginning :—

كتاب المصادر - تاليف الشیخ ابی بکر محمد بن عبد الله ... بن البستی رضی اللہ عنہ - بسم اللہ الرحمن الرحيم الحمد لله رب العالمین *

On the next folio we find the following beginning which runs thus after بسم اللہ الرحمن الرحيم .

قال الشیخ ابو بکر مصنف هذا الكتاب *

The contents are similar to Bayhaqî's *Tâj-ul Maşâdir*, but they differ slightly in arrangement.

Written in learned *Naskh* with copious marginal notes.

Not dated; apparently 15th century.

No. 823.

foll. 172 ; lines 19 ; size $12 \times 7\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

مهدب الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian.

Author ; Maḥmûd bin 'Umar bin Maḥmûd bin Mansûr ul-Qâdî
مُحَمَّدُ بْنُ عَمَرَ بْنُ مُحَمَّدٍ بْنٍ . منصور القاضي الرونجي السنجرى ثم العربي من قبيلة شيبان

Beginning :—

الحمد لله الذي خلق الخلق بقدرته الخ .

The work is noticed in Hâj. Khal. vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitâb*, each subdivided into three *Bâb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God اسماء الحسني . The author enumerates the following sources :—

- كتاب البلغه - كتاب الاسامي الموسوم با السعیدی - الاسامي و الاسماء
and اصطلاحات المنطق - المشاهير - الروضة - ترجمان القرآن - کنز الاسامي
غوب المصنف.

A correct and complete copy.

Written in fair Nasta'liq.

Not dated ; 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page :

كتاب مهدب الاسما في مرتب الحروف تصنیف محمد بن عمر بن منصور القاضي الزنجي السنجری ثم العربي من قبيلة بنی شیبان - کتبه حکیر حلقة بدوش عالمان خدا بخشش ابن مولوی محمد بخشش خان مرحوم

* ١٨٧٩ ستمبر سنہ

No. 824.

foll. 183 ; lines 19 ; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The same.

A defective and incomplete copy of Maḥmûd bin ‘Umar us-Sanjarî's Muhaqqâb-ul Asmâ, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary Naskh.

Not dated ; 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only بقيمة پنج روپیہ خریدہ شد فروری سنہ ۱۹۰۲.

No. 825.

foll. 100; lines 5; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

نصاب الصبيان

NISÂB-US-SIBYÂN.

The most popular Arabic-Persian vocabulary.

Author: Abû Nasr Farâhî.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الامام
 الأجل العالم بدر الحق و الشرع و الدين ... ابو نصر محمد بن الفراهي *

There are different readings of the author's name. Hâj. Khal. vol. ii, p. 559 gives the author's name as ابو نصر مسعود بن ابی بکر بن الشیخ الصفیر جامع الصغیر and says that the latter versified the latter of Muhammâd bin Hasan ush-Shaybânî (d. A.H. 187 = A.D. 802) in Jumâdâ II, A.H. 617 = A.D. 1220, entitling it لمعة البدر, on which 'Alâ-ud-Dîn Muhammâd bin 'Abd-ur-Râhmân ul-Khujsandî wrote the commentary ضوء اللمعة. The same Hâj Khal. vol. vi, p. 347, while noticing the present work, calls the author ابو نصر مسعود بن ابی بکر بن حسین and says that Sayyid Sharîf Jurshânî wrote an appendix تعلیقہ on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hisâm ul-Harawî. In Fleischer Catalogue, p. 333, the author is called ابو نصر فراہی, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called الرجی الفراہی, and in No. 2381 ابو نصر محمد الفراہی. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, A.H. 1268; Tabriz, 1846; Isfahân, 1869; at Calcutta, 1819; Cawnpore, 1872; Lucknow, 1878; with a Turkish translation by Ibrâhîm Haqqî, Constantinople, 1886.

For other copies see Rieu ii, pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, Berlin Cat. p. 214; E. G. Browne, Camb. Lib. Cat. pp. 236, 254 and 256; Ethé, Bodl. Lib. Cat. Nos. 1636-1639; Ethé, Ind. Office Lib. Cat. Nos. 2375-2383.

The MS. is full of interlinear and marginal notes and explanations.

Written in large Nasta'liq.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning of the copy.

No. 826.

foll. 38 ; lines 11 ; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of Abû Naşr Farâhî's Nişâb-us-Şibyân.

Beginning :—

* همیگوید ابو نصر فراهی

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ئ and the Persian by ف.

Written in fair Nasta'liq, with occasional notes.

Not dated ; 19th century.

Scribe : سبد محمد علی پسر میر احمد علی خان :

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning and end of the copy.

No. 827.

foll. 31 ; lines 11 ; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

Another copy of Abû Naşr Farâhî's Nişâb-us-Şibyân, beginning :

* همی گوید ابو نصر فراهی النجف

Written in fair Nasta'liq.

Dated, A.H. 1160.

Scribe : نجیب الدین

No. 828.

foll. 76 ; lines 5 ; size $8\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A very correct and valuable copy of the same Nişâb-us-Şibyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabî' II. A.H. 1111.

Scribe : محمد طافر الكازروني

No. 829.

foll. 83; lines 18; size $8 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

شرح نصاب الصبيان

A commentary on the Niṣāb-uṣ Ṣibyān of Abū Naṣr Farāḥī.

The copy begins without a preface with the first *Qit'ah* thus:—

القطعة الأولى - بضم همزة و سكون واو ... أول نحستين يعني بارزة
نحستين اربن كتاب الخ *

Written in a hasty Nasta'līq.

Not dated; 19th century.

Some folios are written diagonally.

No. 830.

foll. 521; lines 21; size $9 \times 4\frac{3}{4}$; $6 \times 2\frac{3}{4}$.

الصراح من الصلاح

A'S-ŞURĀH MIN-AS-SIHĀH.

A very valuable copy of the well-known abridgment of Jauharī's (*d. A.H. 393 = A.D. 1002*) famous Arabic dictionary, the *Sihāh*, with the addition of the Persian equivalents.

Author: Abul Faḍl Muḥammad bin 'Umar bin Khālid, commonly known as Jamāl-ul-Qurashī: أبو الفضل محمد بن عمر بن خالد المدعور بجمال القرشي.

Beginning:—

* قال الفقير إلى مولاه الغذى به عمن سواه الخ

In the conclusion the author says that he completed the work 16 Ṣafar, A.H. 681 = A.D. 1282, in Kāshgar, and that he made a fair copy of the original in Dulqa'd, A.H. 700 = A.D. 1300.

The arrangement is that, as in the original work, the last letter constitutes the *Bāb* and the first the *Faṣl*. The words explained are repeated in red ink on the margin.

For other copies see Rieu ii. p. 507; E. G. Browne, Camb. Catalogue, pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i, p. 69; O. Loth, Arab. Cat. pp. 282-283: Ethé, Ind. Office Lib. Catalogue, Nos. 2388-2390; Ethé, Bodl. Lib. Catalogue No. 1645; Hāj. Khal. vol. iv, p. 102. Edited in Calcutta, 1812-1815; Lucknow, A.H. 1289.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Uñwân.

Not dated; 16th century.

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

fol. 376; lines 29; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the Surâh, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated; 18th century.

No. 832.

fol. 394; lines 21; size 11×6 ; $7\frac{1}{4} \times 3\frac{3}{4}$.

كتب اللغات

KANZ-UL-LUGÂT.

An Arabic-Persian dictionary.

Author: Muhammad bin 'Abd-ul Khâliq bin Ma'rûf
الخالق بن معروف

Beginning:—

جواهر کنوز لغات حمد و ستایش ثناو (نثار) (read) بارگاه حضرت

* متکلمی الخ

In the preface the author tells us that he compiled this work from the Sîhâh, Mujmal, Dastûr, Maṣâdir, Iḥtiyârat-i Badî'i, Lugât-ul-Qurân, and Sharh-i Niṣâb. It is dedicated to Kâr Guyâ Sultân Muhammad, who reigned in Gilân from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultân's son and heir apparent Kâr Guyâ Mirzâ 'Alî, who was put to death by his brother, A.H. 911 = A.D. 1505.

The words are arranged according to the first and last letters. Comp. Rieu ii, pp. 507 and 508, and Supplement, p. 120; E. G. Browne, Camb. Catalogue, pp. 240 and 241; Bûhâr Lib. Cat. vol. i, Nos. 250 and 251; Hâj. Khal. vol. v, p. 256; Ethé, Bodl. Lib. Catalogue, No. 1670; Ethé, Ind. Office Lib. Catalogue Nos. 2392-2396; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; W. Pertsch, Berlin Catalogue pp. 219 and 220. Rieu, Arab. Cat. Nos. 1019, 1382 and 1383, and Suppl. No. 878. The work was lithographed in Persia, A.H. 1283.

Written in ordinary Nasta'lîq.

Not dated; 18th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân, of Patna, is found at the beginning and end of the copy.

No. 833.

foll. 380; lines 17; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

منتخب اللغات شاهجهانی

MUNTAKHAB-UL-LUGÂT-I- SHÂHJAHANI.

The well-known Arabic-Persian dictionary.

Author: 'Abd-ur Rashîd bin 'Abd-ul Gafûr ul-Husaynî ul-Madanî ut-Tatawî عبد الرشید بن عبد الغفور الحسینی المدنی التتوی.

Beginning:—

* ستایش و سپاس مَاكَ الْمُلْكِيَ كَه تذکار آلَى النَّعْمَانِ

The author, whose Persian dictionary is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Shîhâh and the Surâh.

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words منتخب بی بدیل i.e. 1092-46 = A.H. 1046.

The words explained are arranged according to the initial and final letters.

Comp. Rieu ii, p. 510; W. Pertsch, Berlin Catalogue, p. 200; No. 2; E. G. Browne, Camb. Catalogue, p. 242; Ethé Bodl. Lib. Cat. Nos. 1672 and 1673; Cat. Codd. Or. Lugd. Bat. v, p. 150; Ethé, Ind. Office Lib. Catalogue Nos. 2398-2403; Cal. Madrasah Lib. Catalogue, p. 97; Bûhâr Lib. Cat. vol. i, p. 197. The work, also known as رشیدی عربی, has been frequently printed in India.

Calcutta, 1808, 1816, 1836; Lucknow, 1835, and A.H. 1286; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta'iq with an illuminated head-piece.

Not dated; 19th century.

No. 834.

foll. 247; lines 20; size $12\frac{1}{4} \times 8\frac{3}{4}$; $8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd-ur-Rashid's Muntakhab ul-Lugât.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus:—

ابندا آغاز کردن - ابتلاء خواستن - ابتلاء آزمودن و در بلا و رفع
فکندن الخ *

Written in fair Ta'lîq, by order of Sayyid Farhat 'Ali.

Dated 3 Rabî' I, 1244 Faşlî.

Scribe: حامد حسين

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy عاصي احمد حسين غفر الله ذنبه

No. 835.

foll. 64; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح نصاب بدیع

SHARH-I NIŞÂB-I BADI'.

A commentary on the work نصاب بدیع Nişâb-i Badi'.

Commentator: Lâlâ Tek Chand, with the *takhallus* Bahâr.
(See Nos. 811 and 814.)

Beginning:—

چون غرض از تسوید این حروف تحقیق الفاظ و حل معانی و توضیح

صنایع الخ *

The original work صنایع بدیع, a copy of which is mentioned in Ethé, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qit'ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian.

The commentator has given full attention to the correct spelling and pronunciation of words

The commentary itself begins thus on fol. 3^a.

مصر شهر و شهر ماه و ماه آب و خوف سهم - مصر بکسر میم و سکون
صاد و راء مجهولین ذام شعری معروف *

An edition of the نصاب بدیع by Muḥammad Sharīf, son of Shaykh Muḥammad Ashraf, will be noticed later on under " MSS. of Mixed Contents."

Written in legible Ta'līq.

Dated A.H. 1244.

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol. 92 ; lines 13 ; size 9½ × 6½ ; 6½ × 3¾.

(لغت ترکی)

(LUĞAT-I TURKİ.)

A vocabulary of Turki or Oriental Turkish, explained in Persian.
Author : Faḍl Ullah Khān فضل الله خان

Beginning :—

سبحان الله هر کا از انصح عرب و عجم گل لا احصی ثناء *

The author calls himself a cousin of Sayf Khān Chākū عمروزاده سیف خان که چاکو نژاد ... است and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says : that the king referred to is a namesake of the Prophet.

According to Rieu, p. 511, followed by Ethé, India Office Lib. Catalogue, No. 2437 the king was Aurangzib.

The work is divided into three *Bâb*.

The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Rahîm, at Calcutta, A.H. 1240.

Written in legible Nasta'liq.

Not dated ; 19th century.

HINDÎ-PERSIAN DICTIONARY.

No. 837.

foll. 105 ; lines 9 ; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

خرايد اللغات

GARÂ'IB-UL LUĞÂT.

A dictionary of Hindî words, explained in Persian.

Author : 'Abd-ul Wâsi' Hânsawî عبد الواسع هانسوی.

Beginning :—

* سبحانک رب العزت عما يصفون الخ *

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.

The work has been re-edited in an improved form by Sirâj-ud Dîn 'Ali Khân 'Ârzû ; see No. 838.

Written in ordinary Ta'lîq.

Not dated ; 19th century.

No. 838.

foll. 155 ; lines 26 ; size 14×8 ; 11×6 .

غرائب اللغات

GARĀ'IB-UL-LUGĀT.

A Hindî-Persian dictionary arranged alphabetically.

Author : Sirâj-ud-Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدين عليخان المتخالص به آرزو.

Beginning :—

سبحانک لا علم لنا الا ما علمتنا بعد حمد و سپاس معلم

الاسماء و صلوات و سلام افتح الفصحى الخ *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled غرائب اللغات, containing the Persian, Arabic and Turkî equivalents of Hindî words, which, however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The Garâ'ib-ul Lugât, to which Ârzû refers, is evidently the work of 'Abd-ul Wâsi' Hânsawî, noticed under No. 837. Comp. Rieu iii, p. 1030 ; see also Sprenger, Oude Catalogue, p. 135 ; Garcin de Tassy, Littér. Hindouie, vol. i, p. 228.

Written in ordinary Ta'liq.

Dated Safar, A.H. 1227.

PUSHTÛ DICTIONARY.

No. 839.

foll. 405 ; lines 13 ; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

فرهنهگ ارتضائي

FARHANG-I IRTIDÂ'I.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstâni.

Author : Muḥammad Irtidâ Khân محمد ارتضا خان.

Beginning :—

تحمیدی که مقدسان ملا اعلیٰ بادای حرفی از طومارش بلا احصی

* شناء علیک اختصار نمایند *

The author says that he belonged to the Afghân tribe 'Umar Khayl, and was the son of Nawwâb Amân Khân, the cousin of Amîr-ul Umarâ Nawwâb Najîb-ud Daulah Bahâdur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtû dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihlî, where he was requested by Râjah Pearay La'l to compile a work on 'Pushtû words and phrases. He dedicates the work to سيف و القلم نظام الدوله سيف الملک دوستدار ماحب سيف و القلم نظام الدوله سيف الملک دوستدار شهامت جنگ خان ارجبلد مستر ستن بهادر شهامت جنگ.

The date of composition given in the preface as well as at the end is A.H. 1225 = A.D. 1810.

The work is divided into 166 *Fâṣl*. It begins with Pushtû vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot ; names of animals ; names of grains, names of plants, flowers, etc. etc. The paradigms begin on fol. 24^b. Each verb has as subdivisions فاعل - مضارع - ماضي - مصدر ماضي - أمر - مفعول and نهي etc. occasionally followed by phrases. The Pushtû words are followed by interlinear paraphrases in Persian and Hindûstâni, denoted on the margin by the letters ف (Persian) and ه (Hindûstâni). The Pushtû words, written in bold Naskh, are indicated by the letter پ.

Written in fair Ta'liq.

Dated, A.H. 1225.

Scribe : عبد الرحمن

MISCELLANEOUS.

No. 840.

foll. 94; lines 15-19; size 9 x 6; 7 x 3½.

I. An anonymous glossary of Pârsî, Dârî and Pahlawî words, explained in Persian.

Beginning :—

الحمد لله رب العالمين اما بباید دانست که این زبان را
پارسی خوانند و دری و پهلوی و سبب آنست الخ *

The words are arranged in alphabetical order.

II. Fol. 8^a. Another anonymous glossary of Pârsî words used by Firdausî in the Shâh Nâmah, arranged in alphabetical order.

Beginning :—

الحمد لله رب العالمين ترجمة الفاظ پارسی که ملک الكلام
فردوسي شاهنامه بدان منظم ساخته *

III. Fol. 18. غرائب اللغات. Garâ'ib-ul Lugât. The Hindî-Persian Dictionary by 'Abd-ul Wâsi' Hânsawî (see No. 837).

The first two glossaries, written in learned Nasta'lîq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta'lîq, is also not dated, and apparently belongs to the nineteenth century.

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362; lines 12; size 9×5 ; $6\frac{1}{4} \times 3$.

المعجم في معايير اشعار العجم

AL-MU'JAM FI MA'ÂYIR-I ASH'ÂR- IL 'AJAM.

A work on Persian metre, rhyme and poetical figures.

Author: Shams-i Qays شمس قیس.

Beginning:—

* الحمد لله المنعوت بنعوت الجلال الموصوف بصفات الكمال الخ

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muhammad, published in the Gibb Memorial Series (London 1909). Comp. also Rieu Suppl. No. 190; Bûhâr Lib. Cat. vol. i, p. 203.

The present MS., which forms a part of the basis of Mirzâ Muhammad's edition of the work, is somewhat abridged and lacks a part of the printed edition; viz. p. 3, line 17, to p. 6, line 8.

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol. 21^b and the second, on rhyme, on fol. 182^b.

Written in fair Nasta'liq.

Dated 25 Rabî' II, A.H. 1183.

No. 842.

fol. 74; lines 17; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

معايير الاشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry, ascribed by Muhammed Sa'd Ullah, who edited the work with his own commentary, entitled میزان الانکار (see No. 843), to the celebrated Nasir-ud-Din Tûsi (born A.H. 597 = A.D. 1200, died A.H. 672 = A.D. 1273). Fakhrî

ibn Muḥammad Amīrī ul-Harawī, in his صنایع الحسن (see No. 848), also ascribes the present work to Nasīr-ud-Dīn Tūsī.

Beginning :—

الحمد لله حمد الشاكرين و الصلوة اما بعد اين مختصر یست
در علم عروض و قوا في شعر تازی و فارسی *

The work is divided into a *Muqaddimah* and two *Fann*, as follows :—

Muqaddimah :—On the intrinsic value of poetry and arts connected with it : در بیان ماهیت شعر و ذکر صناعتی که شعر را بدان :—

(1) Definition of Poetry ; fol. 1^b. فصل اول در حد شعر و تحقیق آن

(2) Variety of metres and rhymes in different languages, fol. 3^a. فصل دوم در اسباب اختلاف اوزان و قوافی در لغات

(3) Arts connected with poetry, fol. 3^b. فصل سیم در ذکر صنعتهایی

که شعر را با آن تعلق باشد

Fann I. On metres, fol. 4^a, comprising the following ten *Fasl* :—

(1) on fol. 4^b : در اشارت باجزای اولی شعر

(2) on fol. 6^b : در کیفیت اعتبار حرف متتحرک و ساکن در شعر و اشارات :
بتفقطیع شعر

(3) on fol. 8^b : در اجزای قانیه شعر که از حرف متتحرک و ساکن مولف شوند :

(4) on fol. 10^a : در ارکان شعر که مولف است ازین اجزا

(5) on fol. 11^b : در بعرهای و دوائر

(6) on fol. 16^b : در تغیر ارکان و القاب آن و تفصیل فروع هر یک

(7) on fol. 28^a : در تفصیل اوزان مستعمل در هر بحیری

(8) on fol. 53^b : در تغیر زیادت که تعلق بارکان ندارد

(9) on fol. 54^b : در ذکر معانی بعضی القاب مذکور بپارسی

(10) on fol. 56^b : در بیان فایده منفعت علم عروض

Fann II. On rhyme, comprising the following ten *Fasl* :—

(1) on fol. 57^b : در حد قافیه و اقسام آن

(2) on fol. 59^a : در بیان حروف و حرکاتی که اجزای قانیه باشد

(3) on fol. 60^b : در احکام این حروف

(4) on fol. 63^a : در انواع قوافی بنزدیک عرب

(5) on fol. 64^a: در عیوب قوافي بنزديك عرب
 (6) on fol. 66^b: در ذكر حروف و حرکات قوافي بنزدبك پارسي گويان و ذكر : رديف
 (7) on fol. 70^b: در انواع قوافي بنزدبك پارسي گويان
 (8) on fol. 71^b: در قافية اصلی و معمول و ذكر شايكان
 (9) on fol. 72^b: در بعضی احکام قوافي بر مذهب پارسي گويان
 (10) on fol. 73^b: در عیوب قوافي فارسي

The Mi'yâr-ul-Ash'âr, composed in A.H. 649 = A.D. 1251, was lithographed at Tîhrân in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muhammâd Sa'd Ullâh Murâdâbâdî under the title ميزان الأفكار في شرح معيار الأشعار (see No. 843).

Written in fair Nasta'lîq.

Not dated; 18th century.

Presented to the library by Sa'îdat 'Ali Khân of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

foll. 273; lines 11; size $10\frac{1}{2} \times 6\frac{3}{4}$; 7 x 4.

میزان الافکار

MÎZÂN-UL-AFKÂR.

A commentary on the معيار الأشعار, a work on prosody and rhyme ascribed to the celebrated Naşîr-ud-Dîn Tûsî (see No. 842), with the text.

Commentator: Muhammâd Sa'd Ullâh Murâdâbâdî محمد سعد الله مراد آبادی

Beginning:—

حمد وافر خارج از دائرة عروض بیان خالقی را سزاست که بحر مددید

* فیضانش سطح زمین را با این طول طویل بسیط ساخته آنچ

Qâdi Muhammâd Sa'd Ullâh was born at Murâdâbâd in A.H. 1219 = A.D. 1804. He studied grammar under 'Abd-ur-Rahmân, a pupil of 'Abd-ul-'Alî Bahr-ul-'Ulûm of Lakhnau. In A.H. 1239 = A.D. 1823 he attended the lectures of Shâh 'Abd-ul-'Azîz, and studied under Muhammâd Hayât Lâhaurî, Shîr Muhammâd Khân and Muftî Muhammâd Sadr-ud-Dîn Khân Sadr-us-Sudûr of Dihlî. In

A.H. 1243 = A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muḥammad Ashraf, Muḥammad Zuhūr Ullah, Muḥammad Ismā'īl Murādābādī and Ḥasan 'Alī Muḥaddiṣ. He performed a pilgrimage in A.H. 1270 = A.D. 1853 and after his return went to Rāmpūr, of which place, according to some, he was appointed a Qādī in A.H. 1273 = A.D. 1856, and died there in A.H. 1293 = A.D. 1876. His other works are صفات القاموس القول المانوس في صفات القاموس حاشية شرح بو - حاشية شرح سلم حمد الله - نوادر الوصول في شرح الفصول - محصل العروض مع شرح زاد الليب إلى دار العبيب - چفمنی His son Ḥāfiẓ Luṭf Ullah was also an eminent scholar of Rāmpūr. See Hadā'iq-ul Ḥanafiyah, p. 489.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muḥammad Sa'd Ullah wrote in A.H. 1264 = A.D. 1847. It was lithographed at the Nawal Kishore Press, Lucknow, A.H. 1282. Sa'd Ullah wrote the work at the desire of Mirzā Muḥammad Ridā Khān Bahādur Fath Jang, with the *takhallus* Barq: مرزا محمد رضا خان بهادر فتح جنگ المتخلص به برق, and dedicated it to Wājid 'Alī Shāh, the last king of Awadh. The preface is followed by a biographical account of Naṣir-ud-Dīn Tūsī, to whom the original work is ascribed (but see Rieu ii, p. 525), and who, according to the statement here, was born at Tūs on Saturday, 11 Jumādā I, A.H. 597 = A.D. 1200 and died at Bağdād on 18 Dulhijjah, A.H. 672 = A.D. 1273.

The commentary with the text begins thus on fol. 12^b:

الحمد لله ابن جمله خبريه باشد يا انشائيه بهر حال حمد و ستايش

او تعالي است الخ *

Written in bold Nasta'liq.

Not dated; 19th century.

No. 844.

fol. 15; lines 17; size 9 x 5; 6½ x 3½.

A treatise on rhetoric and prosody.

Author: Sayyid Sharif Jurjānī سید شریف جرجانی.

Beginning:—

قال السيد الامام ... على المشتهر بالسيد الشريف الجرجاني *

The author has already been mentioned in connection with his popular work میر صرف (see No. 769).

The present work is divided into the following three *Bâb*:

I. fol. 1^b.

الباب الأول في علم المعانى

II. fol. 5^b.

الباب الثاني في علم البيان

III. fol. 10^b.

الباب الثالث في علم البديع

Written in a careless 'Ta'lîq.

The copy is worm-eaten and pasted over with patches throughout.

Dated Shâhjâhânâbâd, the seventeenth regnal year of Muham-mad Shâh.

مفتی جلال الدین الكولوی بنیهٰ حضرت مخدوم شیخ جمال شمس :
العارفین.
Scribe:

A seal of the scribe, dated A.H. 1156, is found at the end of the
copy.

No. 845.

foll. 28; lines 15; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

جمع مختصر

JAM'-I-MUKHTÂSAR.

A short tract on Persian prosody and poetical figures.

Author: Wahid Tabrizi.

Beginning:—

سپاس بیقیاس واجب التعظیمی را که بتشریف نطق انسانرا
مشرف ساخته ام *

The author wrote the work for his brother's son.

For other copies see Rieu ii, p. 789; Ethé, Bodl. Lib. Cat. Nos. 1346-1347; J. Aumer, p. 121; G. Flügel, i. p. 206; Rosen., pp. 281 and 282.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 846.

foll. 43; lines 17; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

عرض سیفی

'ARÛD-I SAYFÎ.

The well-known treatise on Persian prosody.

Author: Sayfi Bukhârî.

Beginning :—

الحمد لله الذي جعل علم العروض ميزان الشعارات و الصلة على
صاحب ديوان الرسالة و اهل بيته الاطهار *

* Maulânâ Sayfî, also known as 'Arûdî on account of his masterly ability in prosody, was a native of Bukhârâ. He enjoyed the favour of the celebrated Mir 'Alî Shîr Nawâ'î, and later on was appointed teacher of Mirzâ Bâisangâr. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See *Habib-us-Siyar*, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end :

بنویس کہ ہست فیضها تاریخش *

and عروض قافية - عروض سیفی میزان الشعارات.

Comp. Rieu ii, p. 525; W. Pertsch, Berlin Catalogue, p. 116; Hâj. Khal. vol. iii, p. 419; Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore, 1855; Calcutta, 1865, and by Blochmann, (text only) Calcutta, 1867; with English translation, under the title of "Prosody of the Persians," ib. 1872.

Written in learned Nasta'lîq.

Dated 4 Shawwâl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

fol. 84; lines 15; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2$.

The same.

Foll. 1-59. The 'Arûd-i Sayfî; beginning as usual. (See the preceding notice.)

Foll. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus :—

..... قوافي قطعها و باقی ابیات غزل و قصيدة را و ذکر این

چیزی که بمنزله آنها باشد بجهت آنست که شامل باشد *
and ends :—

و چون حال ردیف نسبت می‌جای قافیه مشابه حال آنکس بود او را

ردیف نام کردند - شعر *

قد تمت رسالتی بعون الوهاب
امید که باشد همگی خیر و صواب
گر سهو خطائی شده باشد واقع
رب اغفرلی انک انت التواب

There is a lacuna after fol. 64^b. On fol. 64^a the author mentions Jâmî as his teacher and adds the words نور الله تعالى مرقد after the latter's name. It is therefore evident that the work was written after the death of Jâmî which took place in A.H. 898 = A.D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 848.

fol. 123; lines 13; size $8\frac{1}{4} \times 5$; $5\frac{1}{4} \times 2\frac{3}{4}$.

Two treatises on Persian poetical figures and metres.

I.

Foll. 1-116 صنایع الحسن Šanâ'i'-ul-Hasan. A rare work on poetical figures.

Author: Fakhrî ibn Muhammâd Amîrî ul-Harawî
محمد امیری الهروی

Beginning:—

صنایع ثناه بی غایت و بدایع حمد بلا نهایت مرصانعی را که ترکیب
دلفریب انسانرا بجوهر جان و گوهر خرد خوده دان مرصع ساخت *

The author, who calls himself, fol. 2^a, فخری ابن محمد امیری الهروی, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron Shâh Hasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit'ah at the beginning:

رشک جم و فریدون نقد شجاع ذوالفنون
چشم و چراغ ارغون شاه حسن خصایل

The author's royal patron is evidently Şâh Hasan (or Husayn) Arğûn, king of Sind, who succeeded his father Şâh Beg Arğûn in A.H. 928 = A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962 = A.D. 1552.

Fakhrî is also the author of a Tâdkirah of poetesses, entitled جواهر المعجائب (see No. 1098) which he wrote in the time of Muhammad Isâ Tarkhân, who took possession of Tattah after the death of Şâh Husayn Arğûn and died in A.H. 974 = A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources:

Khwâjâh Nasîr-ud-Dîn Tûsî, Rashîd-ud-Dîn Waṭwât, Wahîd Tabrizî, Sharaf bin Muhammad ur-Râmî, Qutb-ud-Dîn, Shams-i Qays, the author of the Miftâh, Akhfash Nahwî and particularly names the بدایع الصنایع of Amîr 'Atâ Ullah Mashhadî and the بدایع افکار و صنایع اشعار of Husayn Wâ'iz Kâshifî, to which last our author frequently refers. Later on, fol. 5^b, he mentions thus the following works by their names:

میعاد (معیار) الاشعار (read میعاد (معیار) by Khwâjâh Nasîr-ud-Dîn Tûsî (see No. 842) حدائق السحر و دقایق الشعر : (by Rashîd-ud-Dîn Waṭwât, dedicated to Khwârazm Shâh; by Sharaf bin Muhammad ur-Râmî, dedicated to Uways bin Hasan Nûyân.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1371.

II.

Foll. 118-123. A small versified tract on Persian metres.

Author: Rashîd و طوطاط Waṭwât.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و آله

* و صحبه اجمعين الح*

* The versified Qit'ah begins thus:—

هزج را گر تمام ارکان همی خواهی ازو مکدر

بگیر این وزن را ياد و بکن این قطعه را ازبر

Rashîd-ud-Dîn Muhammad bin 'Abd-ul-Jalil ul-Umarî رشید الدين محمد بن عبد الجليل العمري (called here in the preface محمد بن عبد الجليل العمري) a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwâzim Shâhî dynasty, viz. Atsîz (A.H. 535-551 = A.D. 1140-1156), and his son İl-Arslân (A.H. 551-568 = A.D. 1156-1172), and died in A.H. 578 = A.D. 1182. Besides a Dîwân (see Rieu ii, p. 553), and the present work,

he wrote a treatise on poetry entitled حدائق السحر و دقائق الشعر (see the notice on the preceding treatise), another work called فوائد القلائد, and a metrical translation of the sayings of 'Ali.

See *Habib-us-Siyar*, vol. ii, juz iv, pp. 169, 174.

Written in fair Nasta'liq.

Dated Kâbul, A.H. 981.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 849.

foll. 83; lines 15; size $8\frac{3}{4} \times 5$; $6\frac{3}{4} \times 3$.

ریاض الصنائع قطب شاهی

RIYÂD-US-ŞANÂ'I-I QUTUB SHAHÎ.

A treatise on prosody and rhyme.

Author: Ulfatî Husaynî Sâwajî. الفتی حسینی ساوجی.

Beginning:—

حمد و افرو تذکی کامل مبدع و صانعی را شایان است که از امتزاج

ارکان عذاصر و از ازدواج اصول موالید الم*

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to Shâh 'Abd Ullah, that is to say 'Abd Ullah Quṭub Shâh, the sixth king of the Quṭub Shâhî dynasty. He reigned A.H. 1020-1083 = A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 850.

foll. 107 ; lines 17 ; size $9 \times 4\frac{3}{4}$; $6\frac{3}{4} \times 3$.

مجمع الصنائع

MAJMA'-US-SANĀ'I'.

A treatise on poetical figures.

Author : Nizām-ud-Dīn Ahmad bin Muḥammad Ṣāliḥ Ṣiddīqī
النظام الدين احمد بن محمد صالح صدقي الحسني
ul-Hasanī.

Beginning :—

الحمد لله الذي انعم علينا و هداي الى الاسلام شكر زياده لـ
 انجـه كـ در تحرـير و تقوـير كـ نجـد الخ *

At the end the author says that he wrote the work in A.H. 1060
= A.D. 1650, the twenty-fourth year of Shāh Jahān's reign. The date is also expressed by a chronogram at the beginning.The work consists of the following four *Fasl* :—

1. تقسيم کلام, various kinds of composition.
2. بدايـع لفظـي, word ornaments.
3. بدايـع معنوـي, concetti.
4. سرقـات شعرـى, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 999; Ethé, Ind. Office Lib. Catalogue, Nos. 2088 and 2089. A copy of the work is preserved in the Bûhâr Lib. (See Cat. vol. i, p. 204.)

Written in ordinary Ta'lîq.

Dated 10 Dulhijjah, the fifteenth year of Muḥammad Shāh's reign (A.H. 1146).

Scribe : محمد قاسم ولد خان محمد ساکن کول.

A note by one Jalâl-ud-Dîn, grandson of Shaykh Jamâl Shams-ul-Ārifin, found at the end of the copy, says that the copy was transcribed for him.

No. 851.

foll. 79 ; lines 15 ; size $9\frac{3}{4} \times 6$; 7×4 .

The same.

A slightly defective copy of the same Majma'-us-Sanā'i'.

The MS. is defective at the beginning, and opens abruptly thus :—

..... بعد ازین هر جا که حضرت قبله گاهی مذکور شود مراد ازان

حضرت است *

بجلوری instead of صدیقی الحسني.

Written in ordinary Ta'lîq.

Dated, 1819.

Scribe : هنرمند سهای.

No. 852.

fol. 73 ; lines 17 ; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of the Majma'-uṣ-Ṣanâ'i', beginning as usual.

Written in ordinary Nasta'lîq.

Not dated ; 19th century.

No. 853.

fol. 24 ; lines 17 ; size $8 \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere.

ginning :—

الحمد لله رب العالمين و الصلوة ... اما بعد این رساله ایست در علم

عرض مشتمل بر مقدمه و یکباب و خاتمه *

It is divided into a *Muqaddimah*, one *Bâb* and a *Khâtimah* as follows :—

Muqaddimah fol. 1^b :

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب

بصیرتست و آن مشتمل است بر چند فصل *

Bâb, fol. 6^a :

باب در مقاصد که عبارتست از تفصیل بحور و ذکر اقسام آن بحسب

زحافتی و تصرفاتی که واقع میشود و آن مشتمل است بر نوزده بصر *

VOL. IX.

Khâtimah, fol. 18^a :—

در بیان اوزان رباعی و دوایر و بحوزه آن مشتمل است بر
دو فصل *

In several places the metres are illustrated by verses of Sayfî i.e. Sayfî Bukhârî, who died after A.H. 905 = A.D. 1500 (see No. 846).

Written in minute Naskh with an illuminated head-piece.

Dated Rabî' II, A.H. 1101.

Scribe: محمد طاهر.

No. 854.

fol. 112; lines 11; size 12½ × 8; 7 × 4½.

سراج الدین علی سراج الدین علی خان آرزو، for whose life see No. 399.

I. fol. 1-75. موهبت عظیمی Mauhibat-i 'Uzmâ.

A treatise on rhetoric.

Beginning :—

فصاحت صایه معانی پردازان ستایش کلیمی است کلام آفرین

* الخ

The treatise is divided into several chapters (*Bâb*) as follows :—

I.—on fol. 7 ^a .	باب اول در اسناد خبری
II.—on fol. 9 ^a .	باب دویم در احوال مسند الیه
III.—on fol. 28 ^a .	باب سوم در احوال مسند
IV.—on fol. 36 ^b .	باب چهارم در متعلقات فعل
V.—on fol. 43 ^a .	باب پنجم در قصر
VI.—on fol. 49 ^a .	باب ششم در انشا
VII.—on fol. 62 ^b .	باب هفتم در وصل و فصل
VIII.—on fol. 68 ^b .	باب هشتم در ایجاد و اطناب و مساوات

In the conclusion the author says that the work is the first of its kind ever written.

II. fol. 76-112. عطیه کبری Atiyah-i Kubrâ, on metaphor and simile.

Beginning :—

دیباچه بیان معانی سپاس حضرت سخن آفرینی است که طبایع

بشری را مایل محاکات گردانید الخ *

It is divided into several sections called بحث as follows :—

on fol. 78 ^b .	بحث بيان
on fol. 79 ^b .	بحث تشبيه
on fol. 101 ^b .	بحث حقيقة و مجاز
on fol. 109 ^a .	بحث أمثال
on fol. 111 ^a .	بحث كناية
on fol. 112 ^a .	بحث تعريف

On fol. 78^b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta'lîq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 855.

fol. 31 ; lines 17 ; size 9½ × 6½ ; 7 × 3¾. ½

شمس الدين فقير شمس الدين فقير

The author, a poet of no small distinction, has already been mentioned in connection with his Dîwân (see No. 411).

I. foll. 1–13. خلاصة البدع Khulâsat-ul-Badî'.

A tract on rhetoric and figurative speeches.

Beginning :—

سبحان الله من ناقص را که عمر بی مثال هیچمدانی صرف ملائمت

* جمل نموده ام الخ

The author says in the preface that he compiled this work from the مفتاح of Sakkâkî (i.e. the well-known work Miftâh-ul-'Ulûm by Sirâj-ud-Dîn Abû Ya'qûb Yûsuf bin Abî Bakr bin Muhammâd bin 'Alî us-Sakkâkî (d. A.H. 626 = A.D. 1229) and the موطىء of 'Allâmah Taftâzânî (i.e. the commentary on Sakkâkî's Miftâh by 'Allâmah Sa'd-ud-Dîn Mas'ûd bin 'Umar ut-Taftâzânî (d. A.H. 791 = A.D. 1388).

It is divided into a *Muqaddimah*, two *Fasl* and a *Khâtimah*, as follows :—

مقدمة در بیان صحیلی از تعریف فصاحت و :
بلاغت.

<i>Fasl I</i> , on fol. 3 ^a :	فصل اول در بیان صنایع معنوی
<i>Fasl II</i> , on fol. 9 ^a .	فصل دویم در بیان صنایع لفظی
<i>Khâtimah</i> , on fol. 12 ^a .	خاتمه در بیان سرقات شعری
II. foll. 15-32. <i>Risâlah-i Wâfiyah fî 'Ilm-ul-'Arûd wa'l Qâfiyah.</i>	رساله وافیه فی علم العروض و القانیه <i>Risâlah-i Wâfiyah fî 'Ilm-ul-'Arûd wa'l Qâfiyah.</i> A treatise on prosody and rhyme.

Beginning:—

بعد از تقدیم حمد مبدعیکه سب (sic.) ذیا و آخرت با کمال تقطیع
و موزونیت ساخته و پرداخته اوست الخ *

The work consists of two *Rukn*:

I, on fol. 15^b. رکن اول در علم عروض

II, on fol. 28^a. رکن دوم در قوافی

The date of composition, A.H. 1162 = A.D. 1748, is expressed by chronograms at the end.

Written in a careless *Ta'liq*.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 856.

foll. 149; lines 9; size 9½ × 6; 6 × 3½.

ذانوس خیال

FÂNÚS-I KHAYÂL.

A treatise on Persian grammar and prosody.

Author: Abul Fakhr Arshad Ashraf with the *takhallus* Khayâl
ابو الفخر ارشد اشرف متخلص بخیال.

Beginning:—

بعد حمد نا محدود کس بیکسان و درود نا محدود شفیع و اپسان الخ *

The work begins with a wordy preface. The author commenced the work in A.H. 1187 = A.D. 1773, for which he gives one hundred *târikh* in the preface, and completed it in A.H. 1190 = A.D. 1776, for which he gives another one hundred *târikh* at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary *Ta'liq*.

Dated Ramadân, A.H. 1228 *Faslî*.

No. 857.

fol. 96; lines 12; size $10 \times 6\frac{1}{2}$: $6 \times 3\frac{3}{4}$.

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author: Mirza Muḥammad Ḥasan Qatil میرزا محمد حسن قتیل

Beginning:—

* نخوت فروشی زبان فصیح بیانی بلیغ کلام با برک کل شاداب الخ

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpî, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mîr Sayyid Muḥammad, son of Mîr Amân 'Alî.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed بخش - ایاغ - چنانچه.

Contents:—

Sharbat I, on prosody and rhyme, in two *Chânâq*, the second of which comprises nine *Ayâq*, on fol. 5^a.

Sharbat II, on idioms and figurative expressions, in one *Chânâq*, on fol. 33^b.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chânâq*, on fol. 44^a.

Sharbat IV, on Turkî grammar and vocabulary, in one *Chânâq*, on fol. 89^a.

See Rieu ii, p. 795, The work has been edited with marginal notes by Muḥammad Gulâm Jabbâr, Lucknow, 1887.

Written in fair Ta'liq.

Dated 15 Dulqa'd, A.H. 1253.

Scribe: سید اشرف علی رضوی.

No. 858.

foll. 104; lines 15; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

میزان العرض

MÎZÂN-UL-'ARÛD.

An extensive work on prosody.

Author : Motî Râm Mîrathî صوّبی رام میراثی.

Beginning :—

سبحان الله خدای یکتا - بی آلت و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates جمز مارس صاحب (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfi. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223=A.D. 1808, the year in which the work was commenced. The date of completion, 28 Ŝafar, A.H. 1224=A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205=A.D. 1790, fol 39^a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39^a; arrest of the traitor, Ǧulâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Ali Bahâdur Marhattah, A.H. 1203=A.D. 1788, fol. 97^a. On fol. 101^a he gives the *târikh* of the birth of his son, Shaykh Sibgât Ullah Mufti of Mîrath, in A.H. 1189=A.D. 1775.

Written in fair Ta'liq.

Not dated; 19th century.

No. 859.

foll. 40; lines 16-19; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

میزان الاشعار

MÎZÂN-UL ASH'ÂR.

A treatise on the art of rhyming.

Author : Muhammad Sa'd محمد سعد.

Beginning :—

جواهر زواهر ثنا و محمدت سزاوار حضرت داوریست که علم عروض را
موجب معرفت اوزان صحیح و سقیم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the *معیار الأشعار* of Nasîr-ud-Dîn Tûsî and the *عروض* of Sayyîfî Bukhârî. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bâb* and a *Khâtimah*. This Muhammâd Sa'd seems to be identical with the author of the *عائیہ* and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Foll. 25–40. An extract from the *میزان الأشعار*.

Beginning :—

الحمد لله رب العالمين ... باید دانست که شعر بالكسر در لغت
دانستن است و در اصطلاح گفتن کلام موزون است الخ *

The arrangement and the substance are the same as in the text.

The text is written in ordinary *Nasta'lîq* by لعلچنڈ, and is dated the forty-seventh year of Aurangzib's reign (A.H. 1116).

The extract is written in careless Indian *Ta'lîq* without a date, apparently in the 18th century.

No. 860.

foll. 19 ; lines 15 ; size $8 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رسالة عروض

RISÂLAH-I 'ARÛD.

A very modern treatise on prosody.

Author : Yûsuf Husayn Shahîd. یوسف حسین شہید.

Beginning :—

الحمد لله الذي أما بعد بندة زوليدة حريق نایرة پریشانی *

If would appear from the preface that the author wrote this tract as a reply to *Shaykh* Mahdi Baksh's treatise on the same subject, which the latter sent to one Nawwâb Ja'far Hasan Khân Sahib.

Written in fair Nîm Shikastah on various coloured paper.

Not dated ; latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS.
belonged to Sayyid Ŝafdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

foll. 605 ; lines 15 ; size 13 x 7½ ; 8¾ x 4¾.

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author : Amîr Khusrau of Dihlî امير خسرو دھلوی.

(See No. 125).

Beginning :—

هذا الكتاب بفضل الله ذى الكرم - انشاءت سحر الصيد الجبن

* والنسم

After eulogising the reigning sovereign, 'Alâ-ud-Dîn Muhammad (A.H. 696-716 = A.D. 1296-1316) and his son and successor Qutb-ud-Dîn Mubârak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled اعجاز خسروي or رسائل الاعجاز, consists of five *Risâlah*, divided into *Khat*, which are again subdivided into *Harf*. See Rieu ii., p. 527; Ethé, Bodl. Lib. Catalogue, No. 1337; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title اعجاز خسرو, Lucknow, 1876, and the first *Risalah*, in the same place, 1865.

A very splendid and neat copy, written in bold *Nasta'lîq* with an illuminated head-piece and a double-page 'Unwân.

An index of the contents occupies the first four folios of the MS.

Written for Mahârâjah Sri Kâshî Narâyan Sri Isrî Parshâd
Narâyan Singh.

Dated December 1848.

Scribe : پندت شیو پر شاد.

No. 862.

foll. 351 ; lines 15 ; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{3}{4}$.

The same.

Another copy of Amir Khusrau's *Rasâ'il-ul-I'jâz*, beginning as above.

Occasional marginal notes.

Written in ordinary Ta'lîq.

Not dated ; 19th century.

No. 863.

foll. 114 ; lines 9 ; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رَقْعَاتُ جَامِي

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jâmî's letters (see No. 180 xviii) ; beginning as usual :—

* بَعْدَ اِنْشَاءِ صَحَافَتِ ثَنَاءِ مُحَمَّدَتِ النَّجَّ

Written in Indian Ta'lîq with marginal and interlinear glosses.
Dated 10 Ramadân, A.H. 1241.

Scribe : شیخ جلال الدین

No. 864.

foll. 63 ; lines 15 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

A slightly defective copy of Jâmî's letters, beginning as usual.

The MS. is defective towards the end and breaks off with the following words :—

رُقْعَةٌ أُخْرَى بِاسْمِ سَبْحَانَه تَقوِيتُ امْوَالِ دِين وَتَمْشِيتُ احْكَامِ شَرْع

* متنیں

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 865.

foll. 83; lines 15; size $8\frac{1}{2} \times 5$; 6×3 .

رُقْعَاتُ جَامِيٍّ وَمِيرَمْ سِيَاهَ

RUQA'ÂT-I JÂMÎ WA MÎRAM SIYÂH.

The letters and specimens of refined prose-writings by Jâmî and Mîram Siyâh Qazwînî,

I. رُقْعَاتُ جَامِيٍّ Jâmî's letters, foll. 1-35 (see above), beginning:—

بعد از انشاء صحایف ثناء و محمدت الله الذي انزل على عبدة

* الكتاب الخ

See Ethé, Bodl. Lib. Catalogue, No. 894, 35; No. 895, 35; No. 896, 20 and No. 965; Ethé, India office Lib. Catalogue, Nos. 1387-1389; G. Flügel i, pp. 264 and 265 and iii, p. 542. These letters have been edited in the 'Selections for the use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

انشاء جامي - منشآت جامي sometimes دیوان الرسائل

II. انشاء میرم foll. 36-83. The letters of Mîram addressed to contemporary kings and others. For the author see No. 232 in this catalogue.

Beginning:—

بعد انشاء حمد و ثناء بیحد بادشاهی را که از ازل تا ابد الخ *

See Ethé, India Office Lib. Catalogue, Nos. 2061 and 2062.

Written in a learned minute Nasta'liq with an illuminated but faded head-piece.

Not dated; apparently 17th century.

From a note on the title-page of Jâmî's collection of letters, it would appear that it was compared with the copy written by Jâmî himself.

No. 866.

foll. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5$.

مخزن الانشأ

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

Author: Ḥusayn bin ‘Alî ul-Kâshîfî حسین بن علی الکاشفی.

Beginning:—

هو الاول و الاخرو الظاهر حمد خداوند سرایم فخست * تا شود

* این نامه بنامش درست

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mîr ‘Alî Shîr, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

سال د روز و مه اقام نوشت - بچهارم ز جمید الثانی *

The work is divided into a '*Unwân*', three *Sâhîfah* and a *Khâtimah*, as follows:—

'*Unwân*: What a *Kâtib* must know, fol. 4^a.

Sâhîfah I and II: Forms of address (خطابیات) and answers (جوابیات), fol. 4^b.

Sâhîfah III: On the various matters which have to be stated, fol. 118^b.

The third *Sâhîfah* is preceded by a short introduction in which the author says that after completing the first two *Sâhîfah* he had no further intention of writing the third, but he did so at the strong desire of Khwâjah Afâdâl-ud-Dîn Muhammâd.

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol. 227^b.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Hâj. Khal. vol. v. p. 466.

For the author's work *صحیفہ شاعی*, the contents and arrangement of which are identical with the present work, see Ethé, Bodl. Lib. Catalogue, Nos. 1357-1358.

Written in fair Nasta'liq.

Dated, *Dulqa'd*, A.H. 960.

Scribe: *الله بخش لکا لامری*.

Some folios, after fol. 198, are misplaced, and the right order seems to be:

fol. 118, 122-125, 121, 119-120, 126-141, 140, 143-148, 142, 150.

No. 867.

fol. 150; lines 20; size $14\frac{1}{4} \times 8\frac{3}{4}$; 9 x 5.

مکاتبات علمی

MUKÂTABÂT-I 'ALLÂMÎ.

A collection of the letters written by Abul Fadl, the prime minister of Akbar, collected by 'Abd-us-Şamad bin Afḍal Muham-mad. عبد الصمد بن افضل محمد.

Beginning:—

گونا گون نیایش مردادوری را سزد که وجود بشر را از کار خانه عنایت

کسوت حیات پوشانید. *

The editor, who calls himself the sister's son of Abul Fadl, says that he commenced the present collection shortly after Abul Fadl's death (A.H. 1011=A.D. 1602) and completed it in A.H. 1015=A.D. 1606, for which the title forms a chronogram.

This collection, which is generally called مکاتبات ابو الفضل or انشای ابو الفضل, is divided into the following three parts called *Dafṭar*:—

- I. Letters written in Akbar's name to kings and Amirs
fol. 2^a.
- II. Letters written by Abul Fadl to Akbar and Amirs,
fol. 32^a.
- III. Miscellaneous letters, select extracts and other pieces
of refined prose, fol. 87^a.

Comp. Rieu, i, p. 396; G. Flügel, iii, p. 286; Morley, p. 109; Ethé, Bodl. Lib. Catalogue Nos. 1378-1383. The Inshâ-i Abul

Fadl has been printed at Calcutta, 1810; lithographed, with notes by Maqbûl Aḥmad Gūpāmū'i, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muḥammad Hādī 'Alī, A.H. 1280.

Written in fair Nasta'liq. The first part or *Daftar* is dated Lucknow, A.H. 1226; the second and third respectively 10 Rabi' II and 14 Rajab of the same year.

No. 868.

foli 83; lines 14; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

The same.

A fragment of the same collection of Abul Fadl's letters, defective both at the beginning and end.

It opens abruptly thus :—

..... بموقف عرض مقدس حضرت قبله گاهی ملاذی امید گاهی

دامت برکاته میرساند الخ *

This seems to be a portion of the first part of the Mukâtabât-i 'Allâmî. Most of the folios are misplaced or lost. The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 869.

foli. pp. 228 (foli. 114); lines 17; size $10 \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

مکاتبات علمی (دفتر چهارم)

MUKÂTABÂT I 'ALLÂMÎ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Fadl's letters.

مکاتب دفتر چهارم : This collection, endorsed on the title-page: contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbak (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhârâ in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning :—

بعد از حمد بسیار سر جبار واحد القهاری را که تمامی روی زمین را
کمیسي بدرسي تا دور دوار از ذوالفقار مسروثی شجاعت و صنعت خود
هموار ساخت الخ *

The remaining fifty-one letters are written by Abul Fadl himself to the following persons :—

- (1) Prince Murâd, pp. 15–40.
- (2) Prince Dâniyâl, pp. 40–53.
- (3) Emperor Akbar, pp. 53–66.
- (4) Maryam Makânî, pp. 66–78.
- (5) Prince Salîm, pp. 78–91.
- (6, 7 and 8) Maryam Makânî, pp. 91–98.
- (9) Begam Jiû, pp. 99–101.
- (10 and 11) Maryam Makânî, pp. 101–105.
- (12) Shaykh Mubârak (Abul Fadl's father), pp. 105–108.
- (13) His mother, pp. 108–112.
- (14) Abul Fayd Fayyâdî Fayyâdî (Abul Fadl's brother), pp. 112–117.
- (15) A friend, pp. 117–121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Fadl's teacher), pp. 121–124.
- (17 and 18) A *Murshid*, pp. 124–129.
- (19) Ḥakîm Shaykh Bînâ, pp. 129–132.
- (20) Ḥakîm Humâm, pp. 132–134.
- (21 and 22) Ḥakîm Masîh-uz-Zamân, pp. 134–140.
- (23) Ḥakîm Fath Ullah Shîrâzî, pp. 140–142.
- (24) Mîr Ashraf Munshî, pp. 142–143.
- (25) 'Urfî Shîrâzî, pp. 143–147.
- (26) Maulânâ Shikibî, pp. 147–149.
- (27) Khwâjah Husayn Şanâ'î (Mashhadî), pp. 149–153.
- (28) Makhdûm ul-Mulk, pp. 153–157.
- (29) A friend, pp. 157–159.
- (30) A Sayyid friend, pp. 159–161.
- (31) A Qâdî, pp. 161–163.
- (32) Shaykh Najm-ud-Dîn, pp. 163–166.
- (33) Shaykh Badr-ud-Dîn Nâgûrî, pp. 166–169.
- (34) Shaykh 'Abd-un-Nabî, pp. 169–172.
- (35) Shaykh Nasîr-ud- Dîn Sanbalî, pp. 172–174.

- (36) A friend, pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ûnī, pp. 177-179.
- (38) Shaykh Jauhar Sarhindī, pp. 179-183.
- (39) Shaykh 'Abd-us-Sami' Jaunpūrī, pp. 183-186.
- (40) Shaykh Abul Fath Khayrâbâdī, pp. 186-187.
- (41) Shaykh 'Uşmân Dihlawî, pp. 187-190.
- (42) Shaykh Muhammād Qâ'im Multânī, pp. 190-192.
- (43) Shaykh 'Abd-ul-Ğafür, pp. 192-193.
- (44) Mîrân Şadr-i Jahân, pp. 193-196.
- (45) Shaykh Nîzâm Pânî Patî, pp. 196-199.
- (46) A Sayyid friend, pp. 199-202.
- (47) Shaykh Ja'far Bhakarî, pp. 202-204.
- (48) Hafiz Bâqî Khân, pp. 204-205.
- (49) Khwâjah 'Abd-us- Sattâr, pp. 205-208.
- (50) Mîr Ya'qûb Kashmîrî, pp. 208-211.
- (51) A friend, on the death of Faydî, pp. 211-217.

Amîr Haydar Bilgrâmî in his Sawânih-i Akbarî, followed by Muhammād Husayn Âzâd in his Darbâr-i Akbarî, mentions the fourth *Daftâr* of Abul Faql, which, however, was hitherto not found in any copy of Abul Faql's letters.

The present MS. was transcribed from a copy belonging to Mîr Gûlâm 'Alî Âzâd's library, which, strangely, was not known to the author of the Darbâr-i Akbarî, a grandson of Gûlâm 'Alî Âzâd. The first copy from the original MS. was secured by Sayyid Hasan Bilgrâmî, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavî 'Abd-ul-Jalil, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq.

Dated July, 1918.

Scribe:—

سید علی احسن المختلص به احسن و المدعو به شاه میان بلگرامی

* ثم المارهواری

No. 870.

foll. 22 ; lines 12 ; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیباچہ نوراں

DÎBÂCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose, by Zuhûrî ; see No. 284, III.

Beginning :—

سرود سرایان عشرتکده قال الخ *

Written in fair Nasta'liq, sometimes diagonally.

Not dated ; 19th century.

No. 871.

foll. 161 ; lines 5-12 ; size $9 \times \frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{2} \times 3$.

رسائل طغرا

RASA'IL-I TUĞRÂ.

A collection of the refined prose-writings of Tuğrâ, similar to the one noticed under No. 333.

Beginning :—

ثنای بهار پیرائی که انگشت سبزه را بدانهای شبنم الخ *

Written in fair Nasta'liq.

Dated 12th Sha'bân, A.H. 1258.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 872.

fol. 469 ; lines 19 ; size 13 x 8 ; 9 x 5 $\frac{1}{4}$.

مجمع الانکار
MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, *farmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الانکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus :—

این نسخه که همچو گل ورق بر واق است
از رشک صفایش گل بزیر عرق است
گر صد ورق است در گلستان گل را
هر صفحه این هزار گل را ورق است
بر صفحه ضمیر منیر مستفیدان خرد و دانشوری و مکتبان جرعة
فضل و هنر پژوهی سخفي نماند الخ *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works :—

1. Mirzâ Jalâl-ud-Dîn Tabâ-Tabâ'i's preface to the collection of Arabic and Persian *Inshâs* entitled *Riyâd-i Fayd*, fol. 1^b.

Beginning :—

یگانه ایزد سخن آفرین و برآردنه چرخ بیان را بدایم زبان نام آفرین
خوانی برم الخ *

2. Preface to *Muraqqa'*, by the same Mirzâ, fol. 5^a.

Beginning :—

جهان جهان آفرین جهان آفرینی را که تصویر کلک تقدیرش از موضع
اختزان سپهر الخ *

3. Preface to the *Sab' Sayyârah* of Zulâlî (see No. 282), by Mirzâ Jalâl, written in A.H. 1044 = A.D. 1634, fol. 6^a.

Beginning :—

بِنَامِ اِيزَدِ زَهْرَى بِتُورِى پَايَةِ سُخْنٍ وَسُخْنُورِى دَوَالَّا گُوهْرِى گُوهْرِر

* معنی و معنی پروزی النج*

4. Mirzâ Jalâl's preface to the Maşnawîs of Qudsî and Tâlib Kalîm, fol. 12^a.

Beginning :—

چهِرَةِ کشائی تصویر سپاس بھار پیرائی که گلبن با هزار دهان

بشنگانیدن غذچه شاخسار النج*

5. Mirzâ Jalâl's preface to the Dîwân of Qudsî, fol. 16^a.

Beginning :—

سُخْنٌ آفَوینی که بِحکمِ اقتضاء حکمت مدار پرکار تکوین در کار آفرینش

کائناًت النج*

6. Mirzâ Jalâl's preface to the Dîwân of Tâlib Kalîm, fol. 18^b.

Beginning :—

کلیم کلامان مسیحیاً دم که بتدابیر جانداری انفاس قدسی و نفوس

افضله حیات و احیاء اموات میکند النج*

7. Mirzâ Jalâl's preface to the Dîwân of Mullâ Munîr, fol. 20^a.

Beginning :—

جهان آفینی که زمین و زمان و مکین و مکان را بعنوان کن فکان

آفریده النج*

8. 'Inâyat Ullah Kanbû's preface to the Sawâd-i A'zam of Mullâ Munîr, fol. 22^b.

Beginning :—

مفت گونا گون و سپاس از قیاس افزون سزاوار صانعی که قلم صنعتش

از خط ریحان بر تخته رنگین چمن نبسته النج*

9. Preface to the Dîwân of Hâkim 'Abd-ul-Hâdiq, fol. 25^a.

Beginning :—

آفرین سخن بر سخن آفرین که همچو سخن گوهری را از کان دل

بکارداں زبان آورد النج*

10. Muhsin Fâni's introduction to the Maṣnawî of Mullâ Shâh, fol. 27^b.

Beginning :—

حَمَدًا لِلَّذِي هُوَ الْمَوْجُودُ كَهْ جَزْ أَوْ نَيْسَتْ حَامِدُ وَ مُحَمَّدٌ
هُوَ مَنْ لَنْسَ فِي الْوِجْدَنْ سَوَاءٌ اَنْتَهُ لَا اللَّهُ اَلَّا اللَّهُ

11. Mîr Bâqir's preface to the Maṣnawî of Zafar Khân, fol. 28^b.

Beginning :—

حَمْدٌ بِيَحْدُودٍ وَ سَيْاسٌ بَيْعَدُ مِنْ حَضْرَتْ وَاهِبِ الصُّورْ وَ نَكَارِنَدَهْ بِيَكْرِ بَشَرْ
را سَرْزاَسَتْ الْغَمْ *

12. Preface to the Dîwân of Naṣîrâ-i Hamadânî, fol. 29^b.

Beginning :—

يَكَانَهُ كَهْ هَزَارْ وَ يَكْ نَامْ مَبَارِكَشْ هَزَارْ وَ يَكْ چَرَاغْ بِرْ اَفْوَخْتَ الْغَمْ *

13. Preface to the Muraqqâ' of Naṣîrâ-i Hamadânî, fol. 30^b.

Beginning :—

مَرْقَعْ كَارْ نَامَهْ رَنْگَيْنَ حَمْدٌ مَبْدِعٌ صَوْرَتْ آفَرِينْ نَهْ آنَگُونَهْ دَلْفَشِينْ
اسْتَ الْغَمْ *

14. Mirzâ Amân Ullah's (entitled Khânahzâd Khân Firûz Jang) preface to his medical work Miftâh-ul-Hudûd, dedicated to Mahâbat Khân of Jahângîr's time, fol. 31^a.

Beginning :—

شَفَاعِي عَلَتْ لَكَنْتَ دَرْ خُورْ فَامِي اَسْتَ كَهْ حَكِيمِي حَمْدَ سَرَا
باشَدَ الْغَمْ *

15. The same Mirzâ's preface to Mirât-ul-Jawâhir, fol. 32^a.

Beginning :—

الْوَانْ جَوَاهِرْ زَوَاهِرْ آبَدَارْ حَمْدٌ وَ ثَنَاءُ سَزاوارْ وَ شَايِسَتَهْ قَادِرٌ عَلَى الْاطْلاقْ
اسْتَ الْغَمْ *

16. Preface to the Maṣnawî of Zulâlî, fol. 32^b.

Beginning :—

لَائِي مَكْرَانِمَاهِيَّة سَخْنَ سَزاوارْ حَمْدٌ خَداوَنْدِيَّسْتَ كَهْ اَفْسَرْ كَرامَتْ بَرْ
فَرقَ اَهْلِ مَعْنَيِ نَهَادَ الْغَمْ *

17. Preface to Zulâlî's *Sab' Sayyârah*, fol. 33^a.

Beginning :—

زَلَّ چشمه سار سخن حمد سخن آفرینی را که بلغاء شیرین زبان
 بِمَدْحٍ أَوْ رِطْبٍ لِلسانِندَ الْعَمَّ *

18. Preface to the *Sâqî Nâmah*, fol. 34^a :—

Beginning :—

صاف نوشان خمختنه افلاک بنشاہ حمد باده پیمائی سر خوشنده

* النع

19. Preface to the *Bayâd* of *Shaykh Faydî*, fol. 35^a.

Beginning :—

دیباچه راز نکته سازانست این
 فهرست خیال جانگدازانسنت این
 تعویذ دل سخن طرازانسنت این
 طومار جذون عشقبارانسنت این

20. Preface to the *Bayâd* of *Şâ'ib Tabrizî*, fol. 35^b.

Beginning :—

این بیاضی است که گوئی سرفوشت آزادگان و نسخه مجموعه
 پریشان خوبان است النع *

21. Another preface to the same *Bayâd*, fol. 35^b.

Beginning :—

* سفیه حمد مبدع معنی آفرين ازان بلند پایه تراست النع

22. Raushan Dâmîr's preface to the *Bayâd* of Nawwâb Sa'îd Khân, fol. 36^b. Beg. :—

روزی با قلم که در عالم معنی بموشگافی و باریک بیدنی علم است

* النع

23. Preface to the *Bayâd* of Mirzâ Muhammâd Ridâ, fol. 37^b.

Beginning :—

* صانعی که بیاض سحر را بخطوط شعاعی شیرازه بست النع

24. Miyân Muhammâd Na'im's preface, fol. 41^a,

Beginning :—

بر بیاض دیده حرف مدعای خواهم نوشت
یعنی آن نام دلارائی خدا خواهم نوشت
من نمیدانم چه میگویم چهای خواهم نوشت
اینقدر دانم که نام آشنا خواهم نوشت

25. Preface to Faydî's Dîwân, fol. 42^b :—

Beginning :—

بسم الله الرحمن الرحيم کنج ازل راست طلسمر قدیم

26. Preface to Zuhûrî's Nauras, fol. 44^a ; beginning as usual ; see No. 284, III.

27. Zuhûrî's preface to Khwâñ-i Khalîl, fol. 48^a ; beginning as usual ; see No. 284, I.

28. Zuhûrî's preface to Gulzâr-i Ibrâhîm, fol. 57^a ; beginning as usual ; see No. 284, II.

29. Another preface to Zuhûrî's Gulzâr-i Ibrâhîm ; beginning on fol. 61^a :—

ای نورس گلزار براہیم از تو الخ *

30. Shaykh Abul Faqîl's preface to Akbar Nâmah, fol. 63^a ; beginning as usual ; see No. 552.

31. Hamîd's (i.e. 'Abd ul-Hamîd Lâhaurî) preface to Bâdshâh-Jâhân Nâmah (i.e. Pâdishâh Nâmah), fol. 70^a ; beginning as usual ; see No. 565, Part II.

32. Mirzâ Tabâ-Tabâ'i's preface to Pâdishâh Nâmah, fol. 74^a.

Beginning :—

شگفتہ روئی گلشن سخن بخندہ ریزی ... بهار افروزی است الخ *

33. Preface to the second Daftâr of Pâdishâh Nâmah, fol. 86^b ; beginning as usual ; see No. 565 (second Daftâr).

34. Muhammad Sâlih's preface to the third volume of Shâhjâhân Nâmah, fol. 87^a.

Beginning :—

خدایا ثنای تو گویم نخست که بالا تراز هر سخن حمد تست

35. Muhammad Sâlih's preface to the Dîwân of Mîr Mu'in-ud-Dîn Gâzî, fol. 89^a.

Beginning :—

خوا را کنم بر سر نامه یاد که بر بندۀ درهای معنی کشاد

36. Preface to 'Urfî Shîrâzî's Dîwân, fol. 92^a.

Beginning :—

حسن ارای صورت احکام شرعی و قدر افزایی معنی کلام عرفی *الغ* *

37. Islâm Khân's preface to بخشش دهرباد های نانک written by order of Shâhjahân, fol. 94^b.

Beginning :—

* نقوش مقدمه تجربه زهاد را میل بلذات روحانی بیشتر *الغ*

38. Nûr Ullah's preface to the *Bayâd* of Muhammâd Hakîm, fol. 97^a.

Beginning :—

این بیانص گلشن که اوراقش رشک فرمائی هشت بهشت نیلگون
و هفت چمن است *الغ* *

39. Mullâ Munîr's preface to Bahâr-i Sukhan of Muhammâd Shâlîh Kanbû, fol. 97^a.

Beginning .—

ایزد سخن اوین را سپاس که چراغ گفتار را از تاب خرد روشن
گردانیده *الغ* *

40. Muhammâd Shâlîh's preface to the Bahâr Dânish of 'Inâyat Ullah, fol. 98^a, beginning as usual. See No. 741.

41. Preface to the Ruq'ât of 'Inâyat Ullah, fol. 101^a.

Beginning :—

حمدی که میزان ذهن محققان دقایق نطق از سنجیدن آن بعجز
و قصور معترف آید *الغ* *

42. Preface to the Dîwân of Abul Fayd Faydî, fol. 102^a.

Beginning :—

بتوافقش سخن کرم چو آغاز زبانم شد بحمدش نکته پرداز

43. Muhammâd Shâlîh's preface to Mullâ Munîr's commentary on the Qasîdahs of 'Urfî, fol. 104^a. See No. 259.

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muhammâd Shâlîh (evidently the author of the 'Amal-i Shâlîh, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105^b), is omitted in the preface of the copy No. 259 (fol. 4^b, line 3). It also transpires from the present preface that

Muhammad Shâlih wrote this preface in Ramadân, A.H. 1075 = A.D. 1664 and not in A.H. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the Diwân of Zafar Khân, fol. 108^b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading : ایضاً از منشات میرزا مذکور : fol. 110^a.

Beginning :—

الله اکبر این چه مایه ظهور و کدام پایه پیدائیست که صدمت داشت
جبروتش گفتگوی انکار در گلوبی منکران شکسته النع *

46. Preface to the Tuhfat-ul-'Irâqayu (of Khâqânî), fol. 111^a.

Beginning :—

هزار دستان خامه دو زبان این ترانه طراز چار چمن زار النع *

47. Preface to the Muraqqa'ât of Muhammad Dârâ Shikûh, fol. 113^a.

Beginning :—

حمدی که قلم از تحریر آن فاصل است و خیال از تصویر آن عاجز

النع *

48. Preface to the Bayâd of Nasîrâ-i Hamadânî, fol. 113^b.

Beginning :—

درین صحیفه نگه کن بچشم معنی بین
که رشک صورت معنی و لعبت چین است

49. Mullâ Munîr's preface to Gulshan-i 'Inâyat (meaning probably the collection of 'Inâyat Ullah's letters), fol. 114^a.

Beginning :—

فیض آفرینی که سخن مظہر انوار تجلیات اوست و خرد آئندہ دار
اسما و صفات او النع *

50. Preface to the collection of Mullâ Munîr's Maṣnawîs, fol. 119^a.

Beginning :—

دبیاجه سخن ستایش ایزدیست که گویائی بخش زبان و صاحب
نظم قران است النع *

51. Preface to the first collection of Mullâ Munîr's works fol. 124^a.

Beginning :—

ستایشی که از آغاز بلوغ تا انجام پایه بлагت از دل خیزد *

According to Munîr's statement, fol. 126^a, he collected his first Kulliyât, consisting of the works written by him up to the age of twenty-seven, at Jaunpûr, in A.H. 1050 = A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as بیت الصنم - هفت اختر - کار نامه , together with his subsequent compositions, will be included in his last Kulliyât.

52. Mullâ Munîr's preface to the arithmetical work, Tauhîd, of Maulânâ Samad, fol. 126^b.

Beginning :—

انچه در شمار نیاید و در حساب نگذجد ستایش و سپاس یکانه ایست
که اصل شمار ازوست *

53. Preface to theنشاهة Hall of Mullâ Munîr, fol. 127^b.

Beginning :—

نشاهة Hall سرمستان خمخانه فیض که کیفیت معانی دریافتنه
اند الخ *

54. Preface to the Guldastah (of Mullâ Munîr), fol. 128^a.

Beginning :—

این بیکانگان آشفا رو و اشنایان سخنگو معنی سکالان فیض گوش
الخ *

According to the preface to the Naubâdah (see below), the Guldastah contains a choice collection of Munîr's poetical works, and was completed, according to the present preface, at Jahângîr Nagar (Dacca) on 4 Dulqa'd, A.H. 1049 = A.D. 1639.

55. Preface to the Dastanbû (of Mullâ Munîr), written in Akbarâbâd, 17 Muâarram, A.H. 1054 = A.D. 1644, fol. 129^b.

Beginning :—

این فیض سرستان معنی نزاد بیدار دلان قدسی فهاد سیاحان قلمرو
سودا الخ *

56. Preface to the Naubâdah (of Mullâ Munîr), fol. 129^b.

Beginning :—

بردای فیض پیرای چمن نشیدن معنی پوشیده نماند الخ *

It would appear from this preface that the Naubâdah of Munîr, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Sha'bân, A.H. 1051 = A.D. 1641.

57. Preface to the Haft Akhtar or the 'Seven Stars' of Mullâ Munîr, fol. 129^b.

Beginning :—

بعد از حمد جبهه افروز هفت اختر و نعمت دانش آموز هفت

کشور آنخ *

According to Munîr's statement in the preface, the Haft Akhtar consists of seven Maṣnawîs which he describes as follows :—

اول — آب و برگ و آن در نمایش مرز و بوم اکبر آباد است (i)

و صفت آب جون که در پایی آن شهر روان است
و ثناء چمنستان آن شهر و مدح خدیو سلیمان

شکوه *

دوم — بخت بلند و آن در مدح صاحبقران والا اختر است (ii)

و صفت صیدگاه او و بیان ظفر یافتن آن شیر خورشید
پنججه بر خصم رو باه بار و مالا مال شدن زمین از
گنج و مال

سیوم — مرآة الخيال و آن در نمایش صورت حل آینه و صفت (iii)

قصر آینه نگار نواب سیف خان و مدح آن صاحب
السیف که از آینه تیغش صورت ظفر نمودار است *

چهارم — ساز و برگ و آن مشتمل است بر اوصاف نیل و پان (iv)

و تنبیک که هر یکی سرمایه ساز و برگ حریفان
و ظرفیان است *

پنجم — میخانه و آن در صفت شراب است و بیان حالت (v)

مستی و کیفیت حسن ساقی *

ششم — بیرون و الام و آن در بیان سوزش دل و گدازش جان (vi)

و نشاه حسن و ذوق محبت و چاشنی عشق است *

(vii) هفتم — بیت المعمور و آن در ستایش مسجدی است که خان فیض اسنان وزیر خان تعمیر فرموده *

58. Preface to the *Bayâd* of Mirzâ 'Abd-ul-Qâdir Bîdil, fol. 130^a.

Beginning :—

حمد مبدعی که تردد انفاس هستی موجودات تحریری است از سرانگشت ارادت او الخ *

The preface is incomplete and breaks off abruptly.

59. Extracts from the *Padîshâh Nâmah* of Muhammâd Amîn or Amînâ of Qazwîn (see No. 566), fol. 131^a-140^a.

60. Extracts from the writings of Mullâ Muqîmâ, foll. 140^a-145^b.

Beginning :—

باشاد سپاس بدايع نگاری رگ ابر قلم کرم در فشایست الخ *

Mullâ Muqîmâ, a contemporary of Tuğrâ (d.c.A.H. 1078=A.D. 1667, see No. 333), is the author of *عذیر نامه*, noticed in Rieu ii, p. 743.

61. Mullâ Munîr's دعاء شمع و چراغ *Du'â-i Sham-wa-Chirâg*, in praise of *Shâh Jahân*, fol. 145^b.

Beginning :—

اغاز گفتار بذام نور الانوار فروغ بخش انجمان انجمن چراغ افروز چشم
مردم الخ *

62. Extracts from the *Bayt-ul-Mâmûr*, a history of *Shâh Jahân*, by Ma'mûr Khân, with the *takhallus* Jam, fol. 146^a.

Beginning :—

خدای ستایش و سپاس را از مفسی بالسانان (sic) کوی پریشان
سخن الخ *

63. From the writings of 'Ali Ridâ Tajallî, fol. 149^b.

Beginning :—

فرخنده شبی فروع صبح اقبال از جبینش چون نور از مردمک
لامع الخ *

Mullâ 'Ali Ridâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of *Shâh Jahân*, but subsequently returned to his native land where he died in A.H. 1088=A.D. 1677, see Sprenger, Oude Cat. p. 150.

64. نظم و نثر محمد علی ماهور مسمی بکل اورنگ Nazm wa Naşr-i Muhammad 'Alî Mâhir, entitled Gul Aurang, in praise of Aurangzib. It consists of ornate prose and verses, fol. 151^b. The title appears on fol. 158^a.

Beginning :—

فرخندگی کلام رنگین از حمد مالک الملکی است که اجراء
احکامش الخ *

Muhammad 'Alî, with the *takhallus* Mâhir, edited the Dîwân of Muhammad Tâhir Ganî (d. A.H. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muhammad Sâlih Kanbû. In praise of Shâh Jahân, fol. 158^a.

Beginning :—

بعد از ادای مواسم حمد و سپاس صاحب دیوان ازل و نعمت
شناستنده معذبی لم یزل الخ *

66. From the writings of Tuğrâ. تاج المدارج Tâj ul-Madâ'ih of Mullâ Tuğrâ, fol. 161^a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muhammad Sâlih, fol. 166^a.

Beginning :—

گلگونان صبا خرام و پری پیکران تیز کام و هیونان مرصع بال و دم
و تکاران آهنین سم الخ *

68. Praise of I'tiqâd Khân, by Mullâ Munîr, fol. 167^b.

Beginning :—

للّه الحمد که نخل امیدم ببار آمده و غنچه آرزویم شگفتی آغاز نهاده
الخ *

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are :—

Himmat Khân's letter to Ashraf Khân, fol. 169^a.

Letters of Shaykh Qutb-ud-Din Sultânpurî to Ibrâhim Khân, etc. foll. 169^b—172^b.

Praise of Shâh Jahân and his throne, by Mirzâ Jalâl, fol. 172^b.

Farmân of Farrukhsiyar to 'Abd-us-Şamad Khân Bahâdur Dilir Jang, fol. 174^a.

Another by the same to Zakariyâ Khân Bahâdur, fol. 174^b.

Humâyûn's letter to Bîram Khân, fol. 174^b.

Jahângîr's letter to Shâh 'Abbâs, fol. *ibid.*

Shâh Jahân's letter to Mullâ Shâh, fol. *ibid.*

'Âlamgîr's letter to Mu'azzam Shâh, fol. 175^a.

Letter from Dârâ Shikûh to Muhsin Fânî, and the latter's reply, fol. 175^a.

Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol. 175^b.

Letter from Pari Khânâm, daughter of Shâh Tahmâsp, to Shâh Ismâ'il II, fol. 176^b.

Mîr Jumlah's letter to Nawwâb Wazîr Khân, written by the order of Shâh Jahân, fol. 178^a, and Wazîr Khân's reply, fol. 178^b.

Mirzâ Jalâlâ's letter, as dictated by Shâh 'Abbâs, to 'Abd Ullah, fol. 178^b.

Petition of Mirzâ 'Azîz Kokah, entitled Khân-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol. 179^b.

Petition of Sa'd Ullah Khân to Shâh Jahân, fol. 180^b.

Muhammad Bâqir's letters to Shâh 'Alam consisting of those letters which do not contain diacritical points, fol. 181^b.

Mirzâ 'Abd-ur-Rasûl's letter to 'Âlamgîr, each sentence of which expresses the date A.H. 1075 = A.D. 1664, the year in which the letter was written, fol. 182^a.

Âsaf Khâns letter to 'Âdil Khân, fol. *ibid.*

Qâbil Khân's letter to Shaykh Munîr, fol. 182^b.

Letter from Khân Khânân to Khwâjâ Abul Hasan, fol. 183^a.

Mu'tamad Khân's letters to Khân 'Âlam, etc., foll. 185^b-187^b.

Khân Khânân's letter to Mullâ Hayâtî Gilânî, fol. 192^a, and the latter's reply, fol. 192^b.

Nawwâb Ja'far Khân's letter to Shaykh Chând, fol. 192^b.

Letter from Nawwâb Âsaf Khân to Khwâjâ Mîrak Husayn, fol. 193^a.

From Sa'd Ullah Khân to 'Abd-ur-Rahîm Siyâlkotî, fol. 193^b.

From Mirzâ Abû Sa'id to Jalâlâ (Tabâ-Tabâ'i), fol. 194^a, and the latter's reply, fol. *ibid.*

From Bibadal Khân to Mullâ Munîr, fol. 194^b.

From Nûr Muhammad Mu'min to Munîr, fol. *ibid.*

From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol. 195^a.

From Hakîm Sarmad to Dârâ Shikûh, fol. 195^b.

A congratulatory letter from Niżâm Hisârî to the prince Muhammad A'zam Shâh on the occasion of the latter's entry in

Bengal in A.H. 1089 = A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195^b.

Munshī Kāzim's letter consisting of those letters which do not contain diacritical points, fol. 196^a.

Arabic letter by Sayyid Mahmūd bin Sayyid Muḥammad ul-Kurūsī ush-Shāfi'i, foll. 196^b-198^b. In the concluding lines the letter is addressed to Abu'l Qāsim Muḥammad us-Siddiqī.

From 'Ābid Khān to Hājī Abu'l Qāsim, deceased, fol. 198^b.

A Ruq'ah of Mirzā 'Abd-ul-Qādir Bīdil, consisting of those letters which do not contain diacritical points, fol. 198^b.

From Mirzā Jalālā to Nawwāb Mīr Jumlah, fol. 199^a.

From Mirzā Jalālā to Nawwāb Islām Khān, fol. 199^b.

Mirzā Jalālāl's reply to Nawwāb Afḍal Khān's letter, fol. 201^a.

Another letter from Jalālā to Nawwāb Afḍal Khān, fol. 202^a.

Tālib Kalīm's letter to Nawwāb Zafar Khān when the latter was wounded by a lunatic, fol. 202^b.

Mīr 'Alī Shīr's letter to Sultān Husayn Mirzā to soothe the latter's anger, fol. 203^b.

Qādī Muḥammad Qāsim's Ruq'ah to Nawwāb Islām Khān, fol. *ibid.*

Letter from Mīr Qāsim 'Alī Kamahī to Faridūn, fol. 204^a.

Letter from Mullā Muḥammad Ṣūfī to Āṣaf Jāh, and the latter's reply, fol. 204^b.

Letter from Qādī Nūr Ullah Shūstarī (the author of the Majālis-ul-Mu'minīn, see No. 720) to Shaykh Abul Faḍl, fol. 205^a.

Letter from Khwājah Muḥammad Hāshim to Bakhshī-ul-Mulk, fol. *ibid.*

Letters from the same Khwājah to Qādī 'Ārif, foll. 205^b-206^a; to Mullā Muḥammad Yūsuf, fol. 206^a; to Muḥammad Qāsim Hakkāk, fol. *ibid.*; to Muḥammad Murād, calligrapher, fol. 206^b.

Letter from Sharif Sarmadī to Hakīm Abul Fath, fol. *ibid.*

Letter from Mullā Muḥammad Ṣāliḥ to Nawwāb Ja'far Khān, fol. 207^a.

Letter from 'Abd-ul Maṣjid Munshī to Āṣaf Jāh, fol. 207^b.

Letter from the aforesaid Munshī to Sa'd Ullah Khān, fol. 208^a.

Letters from Hakīm 'Abd-ul-Hādiq to Nawwāb Ja'far Khān, foll. 209^a; to Qāsim Khān, foll. 209^b-210^a; three letters to Nawwāb Islām Khān, foll. 210^b-211^a; to Nawwāb Khān Khānān, fol. *ibid.*; to Khān Zāmān, fol. 212^a.

Letters from Maulānā 'Ursī to Khān Khānān, fol. 212^a; to Āṣaf

Khân, fol. 213^a; to Hakîm Abû Fâth Gilânî, fol. 213^b; another to Khân Khânân, fol. *ibid.*

Letters from Mullâ Munîr to I'tiqâd Khân, fol. 214^b; to Sayf Khân, fol. *ibid.*

Letter from Mullâ Hayâtî Gilânî to Nawwâb Rustum Khân, fol. *ibid.*

Letter from Mirzâ Shâdiq Dast-Gayb to Sâfi Qulî Khân, fol. 215^a.

Letter from Mullâ ى (probably Şanâ'i, see No. 250) to Şâh Garîb Mirzâ, fol. 215^b.

Three letters from Mirzâ Muhammâd Ridâ to Nawwâb I'tiqâd Khân, foll. 216^a-217^a; to Qâdi Afâl, fol. 217^a and the latter's reply, fol. 218^b; two letters to Mirzâ 'Abd-ul-Mâ'bûd, foll. 218^b-219^a; to Îraj Khân, fol. 219^b; to Mirzâ Sharîf, fol. *ibid.*; to Mullâ Muhammâd Ya'qûb, fol. 220^b.

Letter from Mirzâ Jân to a friend, fol. 221^a.

Letter from Mullâ Zuhûr to Hakîm Âtashî, fol. 222^a, and the latter's reply, fol. 222^b

Letter from Muhammâd Amîn Mustâgnî (of Kashmîr) to Amîrî, fol. 223^b.

Mirzâ Jalâlâ's reply to a friend, fol. 224^a.

Five letters of Muhammâd Bâqîr, all consisting of those letters which do not contain diaeritical points: (1) to Asad Khân, fol. 224^a; (2) to Nawwâb Amîr Khân, fol. 224^b; (3) to Nawwâb Abû Nasr Khân, fol. 225^a; (4) in recommendation of a Hakîm, fol. 225^a; (5) not named, fol. 225^b; two other letters by the same, one to Muhammâd Ridâ and the other not named, fol. 225^b.

Letter from Sultân-ul-Mashâikh (Nizâm-ud-Dîn Auliyâ) to Amîr Khusrau, fol. 225^b.

Letter from Muhammâd Ma'sûm to Khwâjah Muhammâd Hanîf, fol. 226^a.

Two letters from Sayyid Ni'mat U'llah (probably the well-known saint and poet of Nârnaul, who died at Firûzpûr, east of Râjmahal in A.H. 1077 = A.D. 1666), to Nawwâb Fidâ'i Khân (i.e. 'A'zâm Khân Kokah of Şâh Jahân's time), foll. 226^a-226^b; in reply to Sayyid Sâfi-ud-Dîn, fol. 227^a; to Mirzâ Murâd, fol. *ib.*

Mirzâ Kâzimâ's letter to Şaykh Muhammâd Ashîraf, fol. 227^b. Khwâjah Muhammâd Hâshîm's letter to Mullâ Şâh, fol. 228^b.

Three Ruq'âhs by Muhammâd Bâqîr consisting of letters which do not contain diaeritical points, fol. 229^a.

شرح رساله عجيبة. Şarh-i Risâlah-i 'Ajîbah: a commentary on the Sûfic tract عجيبة of Sayyid Muhammâd Gîsûdarâz, by

عبد الواحد ابراهيم حسيني **حسيني** **Abd-ul-Wâhid Ibrâhîm Husaynî Bilgrâmî**
بلگرامي

Beginning :—

(اما بعد حمد الله على ذواله و الصلة على نبيه محمد و آله ميكويد
موضع اين كلمات گرامى الخ *

The commentary itself begins thus on fol. 231^b :—

الحمد لله رب العالمين ... قوله تعالى و تلك الامثال نضربها
للفاس لعاظم يتفكرهن ما چهار برادر بوديم يعني ما چهار روح بوديم جمادى

Muhammad Gisûdarâz, with his original name Sayyid Muhammad bin Sayyid Yûsuf Husaynî, was one of the most renowned saints of India. He was born at Dihlî, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Nasîr-ud-Dîn Chirâg-i Dihlî, after whose death, A.H. 757 = A.D. 1350, he went to Gujârât where he spent a long time in the company of the eminent Shaykh, Khwâjah Rukn-ud-Dîn Kân-i Shakar. In A.H. 815 = A.D. 1412 he came to Gulbargah and died on 16 Du'lqa'd, A.H. 825 = A.D. 1421. See Akhbâr-ul-Akhyâr, pp. 121-128.

The commentator is probably identical with Mîr 'Abd-ul-Wâhid Husaynî Wâsitî Bilgrâmî, who adopted the poetical title Shâhidî, wrote the works سنبل - حل شبهات - شرح كافية ابن حاجب etc., and died 3 Ramadân, A.H. 1017 = A.D. 1608. See Sarw-i Âzâd, p. 247.

Letters from 'Âlamgîr to Shaykh Sayf-ud-Dîn Sarhindî, fol. 234^b; to Muhammad Bâqir, fol. *ib.*

Mirzâ Jalâlâ's letter to Muhammad Bâqir Shîrâzî, fol. 234^b; the latter's reply, fol. 236^a.

Mirzâ Jalâlâ's Wahshat Nâmah وحشت نامه, a satire on Shaydâ, fol. 237^b.

Letter from 'Ârif Lâhaurî to Dânâ, fol. 240^b.

Satire of evil-minded persons, by Mirzâ Jalâl, fol. 203^a.

Mirzâ Jalâlâ's letters to Diyâ-ud-Dîn, son of Mullâ Hâli Tabrizî, fol. 244^a; to Mirzâ Muhammad Husayn, fol. 246^a; to Mirzâ Amînâ asking him not to be afflicted by the envy and enmity of people, written from Kashmîr, fol. 247^a; to Hâfi Husayn Kirmânî, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Inâyat Ullah Kanbû, foll. 253^a-256^a.

Letter from Mir Ilâhi to Dânâ, fol. 256^a.

Letter from Shaykh ‘Abd-uş Şamad to Mahmûd, fol. *ib.*

Letters of Mullâ Raunaqî, foll. 256^b–257^a.

Chandarbhânî's letters to ‘Abd-ul-Karîm, Bhâkmal and Hâjî Muhammad Jân Qudsî, foll. 257^a–258^a.

Mirzâ Jalâlâ's letters to Tâlib Kalîm, fol. 258^a; to Bandah Ridâ, fol. 258^b; to Mirzâ Muhammad Husayn, fol. 259^a, to ‘Abd Ullah Najm-i Şâni, fol. 260^a.

Tuğrâ's letters to Bazmî, fol. 260^b; to Mirzâ Kâzîm, fol. 261^b; etc.

Mir Bâqir's letter to Şâ’ib and others, fol. 263^b.

Ruq’ah of Naşîrâ-i Hamadânî, fol. 265^a.

Mirzâ Muhammad Munshî's letter to Tâlib Kâlîm, fol. 265^b; the latter's reply, fol. 266^b.

Letter from Tâlib Kalîm to Mirzâ Amînâ, fol. 268^a.

Letter of Mullâ Haydar Khîsâlî, on behalf of Mirzâ Rustum, to Tâlib Kalîm, fol. 269^a.

Qâdî Nûr Ullah's letter to Hâkim Hâdiq, fol. 269^b.

Letter from Mirzâ Shaydâ to Mirzâ Jalâlâ, fol. 270^b.

Hâkim ‘Abd-ul-Hâdiq's letter to Shaykh ‘Abd-ul-‘Azîz Jaun-pûrî, fol. 271^a.

‘Urffî's letter to Zuhûrî, fol. 271^b.

Zuhûrî's letter to Shaykh Faydî, fol. 272^a.

Mużaffar Husayn's letter to Tâlib Kalîm, fol. 273^b.

Hâkim ‘Abd-ul-Hâdiq's letters to Mullâ ‘Abd-ul-Laṭîf, Hâkim Fathî Ullah, Qâdî Nûr Ullah, Mîr Ilâhî, and others, foll. 274^a–277^b.

Shaykh Mubârak's letter to Shaykh Faydî, fol. 278^b.

Mullâ Muhammad Amîr's letter to Muhammad Sâlih Kanbû, fol. 280^a.

Selections from the writings of Muhammad Sâlih Kanbû, foll. 283^b–289^a.

Naşîrâ-i Hamadânî's letter to a physician, fol. 289^a.

Nî’mat Khân ‘Âlî's letter to a friend, fol. 290^a.

Mullâ ‘Abd-ul-Majîd Munshî's letter of congratulation to Shâh Jahân on the occasion of the conquest of Balkh, fol. 294^b.

Hâkim Hâdiq's letter to Khânkhanân wishing a happy ‘îd, fol. 295^b.

Letter from Mirzâ Jalâlâ to Nawwâb Afḍal Khân, fol. *ib.*

‘Inâyat Ullah's letter to Bâqir, fol. 296^b.

Muhammad Sâlih's congratulatory letters to Shâh Jahân on several occasions; to Sa’d Ullah, etc. foll. 299^a–303^b.

رسالہ عیار الحساب Risâlah-i ‘Iyâr-ul-Hasab or ‘the touch-stone of pedigree.’ A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged; by Shaykh Muhibb 'Ali, شیخ محبوب علی, fol. 304^a.

Beginning:—

بعد از نیایش احمدی که مهرباست از تهمت والد و ولد و پس از

* ستایش حمدی که معراست النع *

Kâr Nâmah-i Maulâ Munîr, کار نامه مولا منیر, fol. 313^b.

Beginning:—

بعد از سپاس ایزد دانش آموز و پس از درود پیغمبر خرد افروز *

In the preface Munîr Lâhaurî says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. Munîr, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabî' I, A.H. 1050 = A.D. 1640.

Munâzirah-i Arba' 'Anâsîr, مذاقرة اربعه عناسير, or 'Dispute between the four elements.' A short allegorical prose piece, by the same Mullâ Munîr of Lâhaur, fol. 319^b.

Beginning:—

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را از چهار عنصر

* انتظام بخشید النع *

Munâzirah-i Tiğ wa Qalam, مذاقرة سرمه و قلم, or 'Dispute between Sword and Pen.' Another allegorical prose piece by Munîr, fol. 323^b.

Beginning:—

بعد از سپاس داوری که تیغ بشهادت توحیدش زبان برکشاده النع *

Munâzirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same Munîr, fol. 328^a.

Beginning:—

بعد از سپاس ایزدی که چهره روز را از پرتو مهر برافروخته النع *

Nuk'ât-i Munîr, نکات منیر, Short exhortations by Munîr, each of which is introduced by the word نکته, fol. 330^a.

Beginning :—

* الْبَيْ نَمُود هَمَهْ نَمَايِشْ تَسْتَ وْ بَهْبُود هَمَهْ سَتَايِشْ تَوْ الْخَ

Hayâti Gilânî's letter to Rustam Khân, fol. 332^a.

From the writings of Muḥammad Ṣâliḥ Kanbû, foll. 332^a–333^a.

Letter from Mīr Sayyid Sharîf Jurjânî (*d. A.H. 816=A.D. 1413*), the author of the well-known grammar *Şarf-i Mîr* (see No. 769), to the renowned Şûfi Sayyid ‘Alî Hamadânî, *d. A.H. 786=A.D. 1374* (see No. 150), fol. 333^b.

The story of Sarmad, as related by Mu’tamad Khân (*d. A.H. 1049=A.D. 1639*), the well-known author of *Iqbâl Nâmah-i Jahângîr*, who flourished under Jahângîr and *Şâh Jahân* (see No. 559), fol. 334^b.

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus :

“Sarmad, the son of a Jew, after staying for some time with *Şhaykh Bahâ-ud-Dîn Muḥammad* and *Mîr Muḥammad Bâqir Dâmâd*, came, by way of sea, to Tattah in A.H. 1042=A.D. 1632. Here he fell in love with a Hindû boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy’s father reported the matter to Maḥmûd Beg, the *Bakhshî* and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Maḥmûd Beg :

کلید مخزن افلاک اگر در دست من باشد
کواكب را برآ اهل حاجت چون درم پاشم

In reply Sarmad sent the following Rubâ’î to Maḥmûd Beg :

ای باد بمی-رزای بخششی	کای کرده فلک بزیر رایت رخشی
گفتی که کواكب چو درم می بخشش	خورشید مرا نیز بمن می بخشش

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lâhaur, and when the emperor returned to that place from Kashmîr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet.”

Prose pieces of *Şâ’ib*, in praise of wine, tobacco, etc., fol. 335^a

From the writings of Mirzâ Jalâlâ, fol. 337^a.

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bidil, fol. 342^a.

From the writings of Zâhirâ-i Tafrîshî, fol. 346^b.

Writings of 'Abd-uş-Şamad Sukhan, fol. 355^a.

Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol. 356^a.

Prose pieces in praise of Dârâ Shikûh, Dihlî Fort, Dîwân-i Khâş, Dîwân-i 'Âm, Akbarâbâd, Lâhaur, foll. 356^b-383^a.

Letters of Muhammâd Riđâ to Muhammâd Husayn, Sayf Khân and 'Abd-un-Nabî, foll. 383^a-383^b.

Prose pieces by Tuğrâ (see No. 333), fol. 384^a.

Prose piece by Shaykh 'Abd Ullah, fol. 395^a.

Prose pieces by Mirzâ Jalâlâ in praise of Kashmîr, fol. 398^a.

Prose piece by Qâđî Muhammâd Qâsim in praise of Shâhâbâd, fol. 408^b.

Prose pieces in praise of Kashmîr, by Muhammâd Sâlih Kanbû, fol. 409^b; by Shaydâ, fol. 411^a.

Praise of Işfahân, by Naşîrâ-i Hamadânî, fol. 433^a.

Praise of Shâh Jahân's mosque in Shâhjahânâbâd, fol. 434^a.

Praise of Jahân Arâ's mosque, fol. 435^b.

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muhammâd Murâd by Shâh Jahân's order, fol. 438^a.

Praise of Shâlahmâr, fol. 440^b.

Praise of Sayf Khân's garden, by Mullâ Munîr, fol. 443^b.

Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol. 448^a.

Hâkim Hâdiq's letter to Khân Khânân, Dârâb Khân and others, fol. 447^b.

The concluding portion of the MS. contains خاتمة to the following works:

Dîwân-i Hâdiq, Sawâd-i A'zam of Mullâ Munîr, fol. 466^a; Tafsîr-i Husaynî, fol. 466^b; Gulistân of Sa'dî, (by Muhammâd Sâlih), fol. 467^a.

Written in fair Nasta'liq.

Not dated; 19th century.

A fly-leaf at the beginning contains a letter from Abû Hâmid Muhammâd Gazzâlî to Niżâm-ul-Mulk who had requested the former to accept the professorship of the Niżâmiyah Madrasah, copied from Tađkirah-i Daulat Shâh, by Maulavî Muhammâd Bakhsî, the father of the donor.

A note on the title-page, dated Ramadân, A.H. 1274, says that the MS. was once presented to one Muhammâd Khân Bahâdur.

No. 873.

foll. 90; lines 17; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رِيَاضُ الْوَدَادِ

RIYÂD-UL WIDÂD.

A collection of letters and other refined prose writings.

Author: Izad Bakhsh Rasâ

Beginning:—

سُبْحَانَ اللَّهِ أَيْنَ كُلُّ فَضْلٍ وَأَحْسَانٍ وَكَرَمٌ أَلْخَ *

In the preface the author traces his descent through Âṣaf Khân Ja'far, of Akbar's time, from Abû Bakr Ṣiddîq, the first Khalifah. He flourished in Aurangzîb's time and died, according to Hamîshah Bahâr, Sprenger, Oude Catalogue, p. 123, in A.H. 1119 = A.D. 1707.

The letters are addressed to Aurangzîb, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from A.H. 1084 to 1106 = A.D. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is A.H. 1103 = A.D. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc. cit.*

Himmat Khân, Ashraf Khân, Nawwâb Sayyid Lashkar Khân, Mukhtâr Khân, Zafar Khân, Amânat Khân, Sazâwâr Khân, Kifâyat Khân, Mirzâ Badî'-ud Daurân, Hakîm Muhammâd Husayn, Mîr 'Abd-ul-Qâdir, Mirzâ Muzaaffar and Mirzâ Muhammâd Zamân.

Written in fair Nasta'lîq.

Not dated: 19th century.

No. 874.

foll. 290; lines 17; size $9 \times 4\frac{3}{4}$; $7\frac{1}{4} \times 2\frac{1}{2}$.

چار عنصر

CHÂR 'UNSUR.

The author, Mirzâ 'Abd-ul-Qâdir Bîdil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual:—

خداوندا زبان معدود رائج *

According to a chronogram at the end the work was completed in A.H. 1116=A.D. 1704.

A copy of the work is described in Ethé, India Office Lib. Catalogue No. 2115. The *Châr 'Unsur* is included in the *Kulliyât-i Bidil*, lithographed in Lucknow, A.H. 1287.

Written in beautiful *Nasta'lîq* with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unsur'.

The scribe گل محمد ولد شیخ عبد الرسول هانسوی says that he transcribed this copy at the request of کاہنمل.

Dated 9 *Shawwâl*, the second regnal year of *Shâh 'Âlam*.

No. 875.

foll. 112; lines 12; size $9\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

بھارستانی خیال

BAHÂRISTÂN-I KHAYÂL.

A work containing ornate prose-writings and letters.

Author: Sharaf-ud Dîn 'Alî ibn 'Abd-ul Muhsin Mûsawî شرف الدین شرفی موسوی شھرستانی اصفهانی مخاطب باحترام خان فرخ شاهی علی ابن عبد المحسن موسوی شهرستانی اصفهانی مخاطب باحترام خان فرخ شاهی

Beginning:—

بر آئینه ضمیر خورشید نظیر صیرفیان گنجینه معانی و نقادان سفینه

جوهر شناسی و سخندازی الخ *

We learn from the preface that the author, who was attached to the service of Farrukhsiyar, was highly pleased with his appointment as a *Bakhshî* of *Kashmîr*, and wrote the present work by the desire of *Mahârat Khân* in A.H. 1129=A.D. 1716, expressed by the words در متنور لطیف. The work, which abounds in praise of *Kashmîr*, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes.

A splendid copy, written in beautiful *Nasta'lîq* on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in *Nîm-Shikastah* hand.

Not dated; 18th century.

No. 876.

foll. 244; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

گلشن سنه سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning:—

دیباچہ تصانیف اعلیٰ و مقدمہ توالیف کبیری حمد صانعیست

الحمد لله رب العالمين

In his preface the editor, who designates himself as جوٹ پرکاس, says that his father شوقي ملکی, who adopted the *takhallus* and was attached to the service of Nawwâb Hifz Ullah Khân, had left behind some refined prose and poetical writings which he (جوٹ پرکاس) edited in the present form. According to the chronogram بخلد پیوسنہ on fol. 6^a, the editor's father died in A.H. 1119 = A.D. 1707.

It is divided into two *Tabaqât*:—

طبقہ اول منظوم به قصاید مردف و اشعار مختلف ملزم

(on fol. 6^b). طبقہ دوم منتشر (on fol. 124^a).

The first *Tabaqah* consists of Qasîdahs, versified letters, eulogies, etc. It ends with some Rubâ'îs and chronograms. The second *Tabaqah*, in prose, contains letters to the Khâns and Amîrs, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بین گلشن بیخزان.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

The signature "Gore Ouseley" is found on the first page of the MS.

No. 877.

foll. 55; lines 15; size $8\frac{1}{4} \times 6$; 6×4 .

رقعات محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALI.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

محمد علی مخاطب بفضل علی خان.
Author: Muḥammad ‘Alī, entitled Faḍl ‘Alī Khān.

Beginning:—

حمد و ستایش بیحد خالقی را که بحکمت کامله از جمله حیوانات
فیل را بصورتی عجیب و هیئتی غریب خلقت نموده است *

In the preface the author, who eulogises the reigning sovereign Muḥammad Shāh, says that he wrote this work while he was the *Dárogah* of the Imperial elephant-stable. The date of completion, given on fol. 14^a, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجب فیل جنگی ندرت طراز.

On the title-page the name of the author, written in a different hand runs thus:—

صیرزا محمد علی المخاطب بفضلعلیخان بهادر متخلص بافضل
جزایری الصل شیرازی الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless *Ta'līq*.

Dated, Bilgrām, A.H. 1228.

Scribe: موسی کاظم.

No. 878.

fol. 72; lines 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

منشورات عالی

MANSŪRĀT-I-‘ĀLĪ.

A collection of the refined prose writings of Ni'mat Khān ‘Alī (for whose life see No. 370).

I. fol. 1^b.

A treatise, intermixed with verses and numerous passages of the Qurān, see Ethé, India Office Lib. Catalogue No. 1660 (1); beginning:—

صبح صادق سخن از پرتو آفتاب روییت است *

II. fol. 14^b.

The prose preface to the *Dīwān*; identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib. Catalogue and No. 1660 (2), Ethé, Ind. Office Lib. Catalogue; beginning:—

عیار افزای نقد سخن اکسیریست که چون بر فلزات معدن است *

III. fol. 24^b.

A satire on physicians ; See Rieu ii. p. 744^b ;
Beginning :—

حکیم علی الاطلاق از دارالشفاء رحمت و نسخه کامل الصناعات

* قدرت النجع

IV. fol. 27^b. Letters to Mirzâ Mubârak Ullah Wâdiîh and Mirzâ Muhammad Sa'îd, (steward of the Imperial kitchen) ; see Rieu ii, p. 745^a ; beginning :—

حکیم حقيقة مرزائی دوستان و دوست مرزایان الخ *

V. fol. 31^b مذاکحة حسن و عشق Munâkahat-i Husn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical story in prose and verse, also styled حسن و عشق ; see Rieu ii, p. 703, etc., beginning :—

حدیث عشق شد زیب بیانم النجع *

Published in Lucknow, 1842 and 1873, and printed with commentary by Imâm Bakhsh Shâhbâ'i, Delhi, 1844 ; Lucknow, 1873, 1899.

VI. fol. 41^a. وقایع Waqâ'i. Siege of Haydarâbâd with its fuller title وقایع نعمت خان عالی, also styled وقایع حیدر آباد, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Sha'bân in A.H. 1097 = A.D. 1685.

Beginning :—

دہمی کہ مدرس کشاف صبح النجع *

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbûl Ahmad). A lithographed edition appeared in Kânpûr, 1870. For further particulars see Rieu, i, p. 268, ii, pp. 745, 796 and 850 ; W. Perstch, Berlin Catalogue, p. 492 ; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160 ; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqâ'i in the present MS. is defective towards the end and breaks off with the words :

دوازده منصبداران دیگر را نیز از آب و گل بایمای قطعنامه ائدا

* عشرة

Written in fair Nasta'lîq.

Not dated ; 19th century.

No. 879.

fol. 295 ; lines 14 ; size 9 x 5 ; 6½ x 3.

ر^قعاف^ت م^فش^ي

RUQA'ÂT-I-MUNSHÎ.

A collection of letters, Farmâns, Parwânahs, Sanads, and other official documents relating to the reign of Aurangzîb.

Author : Munshî, popularly called Malikzâdah :

م^فش^ي كه بین الاقران به ملک زاده معروف است *

Beginning :—

م^فش^ي حکمت کامله ایزدی چون بارادت بازشاء صحیفه شریعته

* کاننات پرداخت الخ

The work is noticed in Rieu iii, p. 985, under the title نگار نامه م^فش^ي Nigâr Nâmah-i Munshî.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in Rieu's copy, fol. 6^b, is partly found here on foll. 119^a-123^a, from which we learn that the author entered the service of Prince Muhammâd Mu'azzam Shâh 'Âlam, whose son, Prince Muhammâd Mu'izz-ud-Dîn, he accompanied in the campaign of Kâbul, but, owing to the severities and difficulties of the way, returned from Pishâwar. He was then appointed Munshî to two successive Dîwâns of the Deccân, viz. Rahmat Khân and Mirzâ Muhammâd Irâñî, entitled Bashârat Khân. On the latter being recalled from the Deccân, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Sha'bân, the twenty-seventh regnal year, A.H. 1095 = A.D. 1683.

The author then adds, fol. 122^a, that he divided the work into the following two *Daftars* :—

Daftar I. —

Comprising the author's own compositions, in four *Sâjhah* :—

Sâjhah 1. Letters of princes.

Sâjhah 2. Letters of high officials.

Sâjhah 3. Letters, petitions, Parwânahs, Sanads, etc., of officials in the *Dîwâni* or financial department.

Sâjhah 4. Letters of the author and his friends.

Daftâr II.—

Compositions of other Munshîs, in five *Sâjhah* :—

Sâjhah 1. Farmâns and Sanads of the Imperial Daftâr.

Sâjhah 2. Imperial orders.

Sâjhah 3. Petitions and letters of Khâns.

Sâjhah 4 and 5. Select compositions of Shaykh Tâli' Yâr and other eminent *Munshîs*.

In the beginning, fol. 2^a, the author gives an account of some eminent *Munshîs* of old and modern times, such as, Sa'dî; Nasîr-ud-Dîn Tûsî; Sharaf-ud-Dîn 'Alî Yazdî; Khwând Mîr; Shâh Sikandar Beg; Shaykh Abul Faḍl bin Shaykh Mubârak; Amin Ahmâd Râzî (author of the *Haft Iqlîm*); the author of the *Târikh-i Badâ'uñî* ('Abd-ul-Qâdir); Muḥammad Qâsim; Mu'tamad Khân; Afdal Khân; Islâm Khân; Sa'd Ullah Khân; Hamîd Lâhaurî; Shaykh Muhammâd Wâris; Qâdî Muhammîd Afdal; Shaykh 'Abd-ur-Rahîm Khayrâbâdî; Mullâ Munirâ; Pindî Dâs (?); Shaykh Hibat Ullah, *Munshî* of Prince Murâd Bakhsh; Chandar Bhân Barhaman of Lâhaur; Shaykh 'Abd-us-Samad Jaunpûrî, Secretary to Ja'far Khân; Shaykh Tâli' Yâr, better known as Ûdirâj, (*Munshî* of Rustam Khân); Mullâ Abu'l Fath, entitled Qâbil Khân; Mirzâ Muhammâd Kâzim; Mullâ 'Abd-ul-Khâliq Panjâbî; *Munshî* of Muhammâd Mu'az-zam Shâh 'Âlam Bahâdur; Shaykh 'Inâyat Ullah; Shaykh Muhammâd Sâlih Kanbû; Ilahdâd Afghân Multâni; 'Âqil Khân; Amânat Khân Khawâfi, better known as Mirak Mu'iñ-ud-Dîn Ahmad; Mir Muhammâd Ridâ.

Written in ordinary Ta'lîq. The folios are hopelessly confused.

Not dated; 19th century.

No. 880.

foll. 49; lines 15; size 9 x 5½; 6 x 3½.

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to Maulavî Muhammâd 'Alî and begins thus:

بخدمت مولوی صاحب قدر دان ... مولوی محمد علی صاحب

* مولوی صاحب فیض رسان حلقة بکوشان ... الخ

Other persons to whom the letters are addressed are Lâlah

Kunwar Sen, Lâlah Bindrâban Khwushgû (*d. A.H. 1170=A.D. 1756*),
Lâlah Bihârî Lâl, Nûr Muhammad 'Alîm, Lâlah Mânîk Chând,
Nawwâb Zayn-ud-Dîn Ahmad Khân, etc. etc.

Written in Nîm Shikastah.

Not dated; 19th century.

No. 881.

foll. 121; lines 13; size 9×5 ; $6 \times 2\frac{1}{2}$.

بھارستانِ معنی

BAHÂRISTÂN-I MA'NÎ.

A collection of letters to kings, princes and amîrs with answers from the same, and specimens of official letters, Farmâns, notes, and similar documents, written in Muhammad Shâh's reign (A.H. 1131-1161 = A.D. 1719-1748).

Author: Partâb Râm Rânâ Nandî, known as Hîrâ La'l bin Pâras Râm Gobind. پرتاب رام رانا نندی معروف به هیرا لعل بن پارس رام گوبند.

Beginning:—

• بصنوف احمد و الوف اشکار انشا پردازی که بقلم قدرت دیدار الخ

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معدن القوانین در علم عربی و لیو لی کدان مالا (پوتهی گیان مala?)

که بتخلص رس ساکر از زبان ساستر به بهائها برج تصنیف کردم *

He then adds that he was very strongly requested by his brother سنتوکهه رام لاله کهندی رای to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bâg*, each sub-divided into several *Chaman*.

The date of composition given in the beginning as well as at the end, is A.H. 1158 = A.D. 1745.

Written in ordinary Ta'liq.

Dated 9 Dulqa'd, A.H. 1240.

Scribe: امر سنگهه.

No. 882.

fol. 283 ; lines 15 ; size $12\frac{3}{4} \times 8$; $8 \times 4\frac{1}{2}$.

منشورات اند رام

MANSÛRÂT-I ANAND RÂM.

A very interesting and useful collection of the prose writings of Anand Râm.

Beginning :—

البي بيچاره مخلص کج مج زبان را چه یارا که در بیابان تمہید
حمدت که حروف از اعراب در انجا غریبانه سینه بر خار مغیلان میسايد
* الحج *

The author, whose poetical *nom de plume* was Mukhlis., has already been mentioned in connection with his work entitled مرات الاصطلاحات, a dictionary of Persian phrases and proverbial sentences. See No. 810.

In the preface the author tells us that on Tuesday, 21 Rabî' I A.H. 1149 = A.D. 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ahs which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents : The work is divided into six parts, each of which begins with an illuminated head-piece :—

I.

Foll. 1^b–36^a. Author's letters to the following persons :—

I'timâd-ud-Daulah Chîn Bahâdur Nûsrat Jang, fol. 1^b.

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 2^b, 4^a, 5^a.

To a friend, fol. 8^a.

Miyân Faqîr Ullah, with the *takhallus* Âfirîn of Lâhaur, fol. 8^b.

Sharaf-ud-Dîn 'Alî, with the *takhallus* Payâm, fol. 9^b.

I'timâd-ud-Daulah Chîn Bahâdur Nûsrat Jang, fol. 11^b.

Another to the same, fol. 12^b.

Râjah Khwushhâl, Chand, fol. 12^b.

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 14^a.

Mirzâ Jawwâd, with the *takhallus* Sarâmad, fol. 15^b.

Râjah Bakhtmal, Dîwân-i Khâlisah, fol. 16^b.

Sharaf-ud-Dîn 'Alî Payâm, fol. 17^a.

A friend, fol. 18^b.

Lâlah Shewak Râm, fol. *ib.*

A nobleman, fol. 19^a.

Sirâj-ud-Dîn 'Alî Khân Ârzû, when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol. 19^b.

Khudâ Yâr Khân Bahâdur Şabit Jang 'Abhâsî, Zamîndâr of Khudâ Abâd, fol. 20^b.

Şîr Afgan Khân Bahâdur, fol. 22^a.

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 25^a.

Sayyid Lutf Ullah, *Mutasaddi* of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol. 27^a.

Mîr Lutf Ullah, fol. 29^a.

'Abd-ul-'Azîz Khân, Mîr Munshî of I'timâd-ud-Daulah, fol. 30^b.

Qizilbâsh Khân with the *takhallus* Umîd, fol. 31^a.

A friend, dated A.H. 1155=A.D. 1742, fol. 31^b.

Safdar Muhammâd Khân, congratulating him for receiving the *Diwâni* of Lâhaur, fol. 33^a.

Ahmad Husayn Khân, fol. 33^b.

Râi Nagar Mul, fol. 35^a.

A grandee, fol. *ib.*

II.

Foll. 37^b-55^a Parî Khânah, or "The fairy-house."

Beginning :—

رنگ حمد و ستایش مصوی را که قلم قدرتش از سواد خط پرداز

چهره گلعداران پرداخته الخ *

It is a sort of introduction in praise of a *Muraqqa* which contained specimens of beautiful calligraphy due to the penmanship of Mîr 'Imâd, Mîr 'Alî, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A.H. 1144=A.D. 1731, expressed by the chronograms زهی مرقع تصویرها بی بیا مرقع از تصویر.

III.

Foll. 56^b-67^a. A long letter written to the *Šafawî* king of Persia by order of Muhammâd Shâh, on the occasion of the former's accession to the throne.

Beginning :—

سر نامه بنام پادشاهی است

که پیشش جبهه سا هر کج کلاهیست

شکفتگی گلشن معانی رنگین و ترو تازگی چمن الفاظ دلنشیین از
نسیم حمد فرمانروائی است *

IV.

Foll. 68^b-134^b. چمنستان *Chamanistân*.

Beginning :—

بعد رنگ آرایش چمنستان حمد و ستائش او تعالی شانه و عز
برهانه کمترین اذام فقیر اند رام مخلص بر صفحه بیان می نگارد الخ *

According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows :—

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a.

Second *Guldastah*, containing satirical anecdotes, fol. 85^a.

Chaman II.—First *Guldastah*: Interesting accounts relating to well-known persons and events, fol. 87^a. Accounts of the following are important :

Râjah Jai Singh of Anbîr, fol. 87^b.

Mirzâ Muhammâd Muqîm, librarian of Shâh Abbâs, fol. 90^a.

Jahân Ârà Begam, daughter of Shâh Jahân, fol. 90^b.

The white elephant of Shâh Jahân, fol. 91^a.

Hidâyat Ullah, calligrapher, who meets the author at Shâh-jahânâbâd, fol. 92^b.

Râjah Hari Siugh, the archer, fol. 94^b.

Râi Harkiran, fol. 95^b.

Account of Satî, fol. 96^a.

Kite-flying, fol. 103^b.

Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol. 106^a.

Second *Guldastah*: description of some trees, flowers, and fruits, fol. 106^b.

Chaman III. First *Guldastah*: Interesting and useful events, each of which is narrated under the word سادس, fol. 115^b.

Second *Guldastah*: Wise sayings and admonitions, each introduced by the word نکته, fol. 121^a.

Chaman IV. First *Guldastah*: Witty sayings and accounts relating to some persons, fol. 125^a.

Second *Guldastah*: Witty sayings of the author himself on some occasions, fol. 128^a.

The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخه دلنشين in the following line of a versified chronogram, fol. 134^b :—

چون بپایان رسید تاریخش نسخه دلنشین نوشت قلم

The Chamanistān has been lithographed, Lucknow, 1877.

V.

Foll. 135^b-202^b هنگامه عشق : Hangāmah-i 'Ishq. The love-story of Kunwar Sundar Sen, of Karnātik, and Rānī Chand Parbhā.

Beginning :—

خداؤندا قلم آشته رقم را چه قدرت که به بھار پیرائی چمنستان

* نهایت پردازد الخ *

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muhammad Shâh's reign, while he was staying in Shâhjahânâbâd, he, with some of his friends, viz., Ārzû, Muhammad Qulî Khân, Ma'nî Yâb Khân, with the *takhallus* Shâ'ir, Râo Kirpâ Râm, Râi Fath Singh and others, went to see the fair of Shâh Madâr, held near the tank of Kishan Dâs, an account of which, he says, he has given in his بداع و قائع. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhni servant to relate a story. The servant then related the above story, which, says the author, Muhammad Jâ'isî had rendered into Hindi. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words نمۀ چند in the following versified chronogram at the end :—

چو این نمۀ چند نقاش شوق باین رنگ بر صفحه تصویر کرد

بتحریک دل سال اتمام آن قلم نمۀ چند تحریر کرد

In the conclusion Kirpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting :—

عاجز ترین مخلوقات کریا رام که ای کاش من میمردم و این روز سیاه

نمی دیدم می نویسد که این سطربی چند که هرگاه بندگان عالی

سرگذاشی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این

عبارت را قلمی نموده بودند *

سپاس بیقیاس مرخدای عز و جل را که این نسخه که نامش هنگامه
عشق است و تالیف فقیر اندزاد مخلص امروز که بیست و ششم جمادی
الثانی و سه شنبه سنه یکهزار و یکصد و پنجاه و پنج هجری و سال بیست
و پنجم جلوس محمد شاه بادشاہ غازی است چهار گهری روز باقیمانده
در دارالخلافه شاهجهان آباد بانجام رسید و نیز بعد مقابله با اجزای اصل که
بطريق مسوده از چندی در جزو گیر افتاده بود صحیح گردید با وجود
بیدماغی و دلگرفتگی که برونگ غذچه تصویر خلقی من است در این مرتبه
بخون جگر خوردن بجهتی سعی نمی گمارم یادگاری است که برای یاران
رنگین تراز بهاران بر صفحه روزگار میگذارم بتخصیص نور چشمان سعادتمند
راو کریا رام و رای فتحسنگه که الهی از عمر و دولت بر خورند هرگاه بسیر
این نیزندگدۀ محبت چشم عبرتی خواهند کشود بسیار یاد ازین سجو القلم
 نقشیندان کارخانه قضا و قدر خواهند نمود الخ *

VI.

Foll. 203^b-283^a. کارنامۀ عشق Kârnâmah-i 'Ishq. The love-story
of prince Gauhar of China and princess Mamlukat, beginning :

گل گل شگفتگی چمن بیان و طراوت گلبرگ زبان الخ *

The story is preceded by a preface in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story. The date of composition, given at the beginning, is A.H. 1144=A.D. 1731, and is also expressed by the following chronogram at the end :—

چه شور انگیر رنگین قصه بوده *

A very neat and correct copy, written in good Ta'liq.

Not dated ; 19th century.

No. 883.

foll. 154 : lines 17 ; size $9 \times 5\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

دستور الانشا

DASTŪR-UL INSHĀ.

A collection of letters compiled for the author's patron, Fidā'i Khān, known as Sayyid Ḡulām Husayn Khān, son of Nawwāb A'zam Khān.

Author :— Yār Muḥammad Qalandar يار محمد قلندر.

Beginning :—

ثنای آفیننده نور در چشم و روح در جسم که مرسوم دیده والا نظر در

محراب الخ

The author, who designates himself as Yār Muḥammad Qalandar, see fol. 137^a, tells us in the preface that the letters which he had written as a servant of Fidā'i Khān, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizāms 'Alī Wardī Khān and Sirāj-ud-Daulah (A.H. 1151–1170 = A.D. 1738–1756). See Rieu iii, p. 1031^a. Printed in Calcutta, A.H. 1240.

Written in ordinary Ta'līq.

Dated 1215 Bengali year.

No. 884.

foll. 72 ; lines 16 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

رياض المنشآت

RIYĀD-UL-MUNSHA'ĀT.

A collection of letters written in the name of Nawwāb 'Alī Ibrāhīm Khān, the author of the well-known works, Khulāsat-ul-Kalām (see Nos. 704–706), Gulzār-i Ibrāhīm (see No. 707) and Shūhuf-i Ibrāhīm (see No. 708), to the Governor-General, Warren Hastings, Prince Jahāndār Shāh, leading Amīrs, Rājahs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:—

حمد بیحد و احصا و ثنای لا تعد ولا تحصی خالقی را سراست که
ذرات مکونات را بنور قدرت کامله و حکمت بالله از حجه عدم بمنصه وجود
رسانید ^{اللهم}

The compiler, Muhammâd 'Alî Tamannâ, son of Khwâjah 'Ubayd Ullah (in the following copy 'Abd Ullah) Tâ'îd 'Azmâbâdi, Muhammad 'Alî bin Khwâjah Ubayd Allah Tâ'îd 'Azmâbâdi, tells us in his preface that after the death of his father, which took place in the middle of Rajab, A.H. 1206 = A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Raudâh*. He further adds that as the preface to Maulavî Gûlâm Yahyâ Khân's Persian translation of the *Hidâyah* was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwân (superscription) of both the *Raudâh*.

The compiler's introduction is followed by the preface to the *Suhuf-i Ibrâhîm* of 'Alî Ibrâhîm Khân (see No. 708), beginning thus on fol. 3^a.

صحف ابراهیم طبع سلیم تلفظ بمحمد و ثنای حضرت باری است

Then follows the preface to the *Hidâyah*; beginning:—

حمد و سپاس بیقياس معبدی را سزاوار است که فقهائی بالغ اندیشه

در راه طاعتش از طی کردن ^{اللهم}

[The Arabic *Hidayah* by Burhân-ud-Din Abul Hasan 'Alî bin Abû Bakr ul-Margînâni (d. A.H. 593 = A.D. 1197) is a well-known work on Muhammadian law according to the Hanafî school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89–91; Hâj. Khal., vol. vi, p. 479; printed at Calcutta, A.H. 1234. A copy of Gûlâm Yahyâ's Persian translation of the *Hidâyah* with the present preface, is noticed in Rieu i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590–2594.]

In this preface Gûlâm Yahyâ, highly eulogises the Governor-General, Warren Hastings, and designates him thus:

نواب امیر الملک عmad الدوّله گورنر جنرل مستر وارن هسٹین بھادر

* جلدت جنگ

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidâyah* and other trustworthy works, with the assistance of Mullâ Tâj-ud-Dîn, Mîr Muhammâd Husayn and Mullâ Sharî'at Ullah, and entitled it *Hidâyah-i Fârsî*. مهایه فارسی. The date of completion, A.H. 1190 = A.D. 1776, is expressed by the words مهایه فارسی پیرا ۱۷۷۶ انجام یافت.

An English translation of this *Hidâyah-i Fârsî* was published by C. Hamilton, London, 1791; second edition by S. G. Grady, London, 1870.

Raudah I.

Letters written in the name of Nawwâb 'Alî Ibrâhîm Khân to princes, leading Amîrs, Rajâhs and others :—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together :

To Mirzâ Jahândâr Shâh, foll. 6^a–7^a.

To Râjah Prân Nath Pandit, fol. 7^a.

To Âşaf-ud-Daulah Âşaf Jâh Yahyâ Khân Bahâdur, Hizâbr Jang, fol. 7^a.

To the Governor-General Warren Hastings, fol. 7^b.

To Nawwâb Muhammâd Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur, son of Shuja'-ud-Daulah Bahâdur and brother of Âşaf-ud-Daulah Bahâdur, fol. 7^b.

To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âşaf-ud-Daulah Bahâdur, fol. 8^a.

To Sarfarâz-ud-Daulah Bahâdur, fol. *ib.*

To Nawwâb Haydar Beg Khân Bahâdur Nusrat Jang, Nâ'ib of Nawwâb Âşaf-ud-Daulah Bahâdur, foll. 8^b–12^b.

To Nawwâb Mukhtâr-ul-Mulk Madâr-ud-Daulah Bahâdur, uncle of Shâh 'Âlam, fol. 12^b.

To Sayyid Akbar 'Alî Khân Bahâdur Mustaqîm Jang, uncle of prince Jahândâr Shâh, foll. 13^a–15^b.

To Sayyid Mubârak 'Alî Khân Bahâdur Firûz Jang, Nâzîm of Bengal and son of Nawwâb Mîr Muhammâd Ja'far Khân, foll. 15^b–16^a.

To Khân Khânân Nawwâb Mîr Muhammâd Ridâ Khân, Nâ'ib of Nawwâb Mubârak-ud-Daulah, fol. 16^b.

To Sayyid Hasan ‘Alî Khân Bahâdur Bahrâm Jang, eldest son of Khân Khânân Mużaffar Jang, foll. 17^a-17^b.

To Sayyid Muhammad Taqî Khân Bahâdur Dilâwar Jang, youngest son of Khân Khânân Mużaffar Jang, fol. 17^b.

To Asad-ud-Daulah Muḥammad Zakî Khân Bahâdur Basâlat Jang, son-in-law of Khân Khânân Bahâdur, fol. 18^a.

To Nawwâb Sayyid Band-i ‘Alî Khân Bahâdur, second son-in-law of Nawwâb Khân Khânân Bahâdur, fol. *ib.*

To Nawwâb Khân Zamân Bahâdur Nâdir Jang, better known as Nawwâb Shujâ‘ Qulî Khân, son of Nawwâb Munîr-ud-Daulah, deceased, of Shâh ‘Âlam’s time, fol. *ib.*

To Nawwâb ‘Abbâs Qulî Khân Nuşrat Jang, youngest son of Nawwâb Munîr-ud-Daulah Nâdir Jang, fol. 19^a.

To Sultân Dâ’ûd Mirzâ, son of Shâh Sulaymân Husaynî of Persia, fol. *ib.*

To ‘Aqdud-ud-Daulah Sayyid Muḥammad Khân Shîr Jang Kirmânî, fol. 19^b.

To Nawwâb Amîr Khân Ilahâbâdî, son of Khân ‘Âlam Nawwâb Baqâ Ullâh Khân Ni‘mat Ullâhî, foll. 20^a-20^b.

To Mukarram-ud-Daulah Sayyid Muḥammad Khân Hashimat Jang of Jahângîr Nagar, fol. 20^b.

To Khân Jahân Khân Jasârat Jang, governor of Huglî, fol. *ib.*

To Mirzâ Ğulâm Husayn Khân Şâbit Jang, fol. 21^a.

To Sayyid Ğulâm Husayn Khân, son of Nawwâb Hidâyat ‘Alî Khân Asad Jang, of Dihlî, fol. *ib.*

To Tafâddul Husayn Khân, vakîl of Nawwâb Âşaf-ud-Daulah, fol. *ib.*

To Hasan Ridâ Khân of Murshidâbâd, grandson of Mahâbat Jang, fol. 21^b.

To Mirzâ Muḥammad Kâzîm Khân, son-in-law of Hasan Ridâ Khân Murshidâbâdî, fol. *ib.*

To Mîr Muḥammad Sa‘îd Khân Tabâ-Tabâ, brother of Nawwâb Mukhtâr-ud-Daulah, fol. 22^a.

To Khwâjah ‘Ayn-ud-Dîn Khân, fol. *ib.*

To Mirzâ Muḥammad Khalil İşfahânî, vakîl of Du'lfaqar-ud-Daulah Nawwâb Najaf Khân, foll. 22^b-23^a.

To Hakîm Shifâ‘î Khân, physician to Âşaf-ud-Daulah, fol. 23^a.

To Hakîm Aṭhar ‘Alî Khân ‘Azîmâbâdî, fol. 23^b.

To Muḥammad Husayn Khân ‘Azîmâbâdî, son of Zâ’ir Husayn Khân, fol. 24^a.

To Barq Andâz Khân, through Nawwâb Majd-ud-Daulah, fol. *ib.*

To Mirzâ ‘Aṭâ Beg Khân Kâbulî of A’zamgarh, fol. 24^b.

To Makramat Khân ‘Azîmâbâdî, fol. 24^b.

To Shâh Gûlâm ‘Alî Sâhib, fol. *ib.*

To Mîr Qamar-ud-Dîn, with the *takhallus* Minnat, of Dihli, entitled Malik-ush-Shu’arâ, fol. 25^a.

To Shâh Muhammad Ajmal Ilahâbâdî, with the *takhallus* Ajmal, fol. 25^a.

To Mirzâ Muhammad Muhsin Jahângîr Nagarî, fol. 25^a.

To Mirzâ Bû ‘Alî, Risâlahdâr in the time of Nawwâb ‘Alî Jâh, fol. 25^b.

To Mahârâjâ Dhirâj Mâdho Râo Sindhiyah, fol. 26^a.

To Mahârânâ Bhîm Singh Bahâdur of Udayapûr, fol. 26^a.

To Mahârâjâ Ran Bahâdur Shâh Bahâdur Shamshîr (in the following copy, fol. 40^a, Shîr Jang), ruler of Nepâl, fol. 26^b.

To Mahârâjâ Mûdhâjî Bhonslah, ruler of Orissa and Nâgpûr, fol. 27^b.

To Mahârâo Râjah Bishan Singh Bahâdur, fol. *ib.*

To Mahârâjâ Swâ’î Rânâ Chatr Singh, fol. 28^a.

To Mahârâjâ سر نیب سنگ (sic) Bahâdur, Râjah of Bundelkhand, fol. 28^b.

To Mahârâjâ مهندو نجیت سنگ (sic) Bahâdur, Râjah of Bhandâwar, fol. 29^a.

To Gangâdhar Bâlâjî Dakhnî, ruler, of Kâlpî, fol. *ib.*

To Râjah هلندر ش (sic) Bahâdur Dilâwar Jang, fol. 29^b.

To Râjah Siwâjî (sic) Dakhnî, fol. 29^b.

To Sadâseo Malhâr Râo Dakhnî, secretary to Mahârâjâ Mâdho Râo Sindhiyah, foll. 30^b-34^a.

To Mahârâjâ Bahâdur, the permanent Nâ’ib to Nawwâb Shujâ'-ud-Daulah, fol. 34^a.

To Mahârâjâ Himmat Bahâdur Gushâin, fol. 34^b.

To Mahârâjâ Sundar Singh, Dîwân of Mubârak-ud-Daulah, the Nâzim of Bengal, fol. *ib.*

To Amîr-ul-Mulk Imtiyâz-ud-Daulah Mirzâ Râjah Mahârâjâ Gobind Râm Bahâdur Sipihdâr Jang, who was then staying at Calcutta as an ambassador of Nawwâb Âşaf-ud-Daulah, fol. *ib.*

To Sewâo Pannah Râo Dakhnî, a chief of Mâdho Râo Narâyan Peshwâ Dakhnî, fol. 35^a.

To Râjah Chait Singh (of Banâras), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in A.H. 1196 = A.D. 1781, foll. 35^a-36^a.

To Râjâh Muhîp Narâyan Singh, the successor of Râjâh Chait Singh, fol. 36^a.

To the brother of (in the following copy, fol. 56^a, the Râjâh) Debî Singh, ruler of Purneah, fol. 36^b.

To Ahliyâ Bâ'î (the wife of Khande Râo, the son of Malhâr Râo Holkâr of Indore), fol. *ib.*

To Sarsatî Bâ'î, fol. 37^b.

To Rânî Gulâb Kunwar, wife of Râjâh Balwand Singh, Râjâh of Banâras, fol. *ib.*

To Râjâh Bujhrâj, treasurer of Âsaf-ud-Daulah, fol. 38^a.

The concluding portion of this *Raudah* contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Raudah II.

Letters written by the compiler's father to leading Amîrs, friends and relatives:—

To Mubârak-ud-Daulah Sayyid Mubârak 'Alî Khân Firûz Jang, fol. 43^b.

To Khân Khânân Mîr Muhammad Riđâ Khân Mużaffar Jang, foll. 43^a-45^a.

To Mahârâjâh Nand Kumâr Râi, Nâ'ib of Mîr Muhammad Ja'far Khân, whose son Najm-ud-Daulah was the Şûbahdâr of Bengal, fol. 45^a.

To Nawwâb 'Alî Ibrâhim Khân Naşîr Jang, foll. 45^a-52^a.

To Mahârâjâh Sundar Bhâo, fol. 52^a.

To Khânjahân Khân Jasârat Jang, in charge of the Huglî Fort, fol. 52^b.

To 'Abbâs 'Alî Khân, with the *takhallus* Maftûn, son of Nawwâb İhtirâm-ud-Daulah and brother of Mîr Muhammad Ja'far Khân, fol. *ib.*

To Riđâ Qulî Khân Kirmânî, fol. *ib.*

To Karam 'Alî Khân Murshidâbâdî, a descendant of Nawwâb Mahâbat Jang, fol. 53^a. [Karam 'Alî Khân is the author of a detailed history of Bengal, from Nawwâb 'Alî Wârdî Khân Mahâbat Jang, to A.H. 1186=A.D. 1772; see No. 699.]

To I'tibâr 'Alî, Nâzîr of Munnî Begam, wife of Nawwâb Mîr Muhammad Ja'far, fol. 53^b.

To Hâjî Sa'âdatmand Khân, Nâzîr of Nawwâb Mubârak-ud-Daulah, fol. *ib.*

To Shaykh Khayr Ullah Sarhindî, fol. 54^a.

To Hâjî Ahmad 'Alî, with the *takhallus* Qiyâmat, of 'Azîmâbâd, fol. 54^b.

To Khâdim Husayn Khân 'Azîmâbâdî, fol. *ib.*

To Hakîm Sayyid Shâh Muhammad Fasîh 'Azîmâbâdî, fol. 55^a.

To Shâh Muhammad Ajmal Ilahâbâdî, *Sajjâdah Nashîn* of Shâh Afâdâl Ilahâbâdî, fol. 55^a.

To Tafâddul Husayn Khân, who, as an ambassador of Âsaf-ud-Daulah, was then in Calcutta, fol. 55^b.

To Mîr 'Abd-ur-Rahîm Khân, Munshî of Munnî Begam, fol. *ib.*

To Mirzâ 'Askari 'Azîmâbâdî, fol. 56^a.

To Shaykh Qudrat Ullah 'Azîmâbâdî, an influential merchant, fol. 56^b.

To Sayyid Afâdâl 'Ali Khân, son of Sayyid Faâdl 'Ali Khân, son of Nawwâb 'Ali Rustâm Khân, fol. *ib.*

To 'Abd-ur-Rashîd Khân 'Azîmâbâdî, foll. 57^a.

To Hâjî Raushan 'Ali Murshidâbâdî, fol. *ib.*

To Mîr Qamar-ud-Dîn, with the *takhallus* Minnat, of Dihli, entitled Malik-ush-Shu'arâ, pupil of Mîr Shams-ud-Dîn Faqîr 'Abbâsî fol. 58^a.

To Shaykh 'Ali Bakhsîh, with the *takhallus* Maftûn, of 'Azîmâbâd fol. *ib.*

To Khwâjah Amîn-ud-Dîn, with the *takhallus* Amîn, of 'Azîmâbad, fol. 58^b.

To Mirzâ Ma'zhar 'Ali Murshidâbâdî, teacher of Nawwâb Mubârak-ud-Daulah, fol. *ib.*

To Hâjî Muhammad Shâhib, brother's son of Khwâjah Muhammad Wâjid, entitled Fâkhr-ut-Tujjâr, fol. *ib.*

To Khwâjah Lutf Ullah, son of the aforesaid Fâkhr ut-Tujjâr, fol. 59^a.

In the name of the aforesaid Khwâjah Lutf Ullah to Hâjî Muhammad Shâhib, fol. *ib.*

To Khwâjah Afâdâl Ullah, better known as Khwâjah Afzûn, foll. 59^b-67^a.

To Khwâjah Asad 'Ali, son of Khwâjah Afâdâl Ullah, foll. 67^a-68^a.

To Khwâjah Gûlâm Husayn, sister's son of Khwâjah Afâdâl Ullah foll. 68^a-68^b.

To Khwâjah Muhammad Hayât, fol. 68^b.

To Munshî Râi Sarat Singh (in the following copy, fol. 112^b, Sarb Sukh) 'Azîmâbâdî, fol. 69^a.

To the son of the aforesaid Râi, fol. *ib.*

The remaining portion, foll. 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name.

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work. ~

Written in careless Ta'lîq.

Dated 8 Dulhijjah, A.H. 1251.

Scribe : شیخ جهون

No. 885.

foll. 118; lines 16; size 9 x 6; $7\frac{1}{4} \times 4$.

The same.

Another copy of the Riyâd-ul-Munsha'ât, beginning as above.

The preface to the Suhuf-i Ibrâhîm, found in the preceding copy, is wanting here.

Written in a careless Ta'lîq.

Dated A.H. 1271.

The seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khiwurshîd Nawwâb are found at the beginning and end of the copy.

No. 886.

foll. 297; lines 21; size $14\frac{1}{4} \times 8\frac{3}{4}$; $10 \times 5\frac{1}{2}$.

طلسمات خجال

TILISMÂT-I KHAYÂL.

A large collection of letters addressed by the author to the emperor Shâh 'Âlam, Wazîrs, Amîrs, distinguished persons and friends, together with models and specimens of various official forms and documents; forms of letters intended for all classes of society; description of feminine charms; riddles etc., edited by the author's son.

Beginning :—

سوان دیده معنی و گلگونه عارض سخن حمد بهار پیرای گلشن

پوریست انخ

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlah Kewal Râm and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism* :—

طلسم اول مشتمل بر عرایض و صحایف که بجناب حضرت اعلیٰ خاقانی ظل
سبحانی و وزاری نامدار و امراء کامکار و دولتمردان عالیشان
ذوالمجد و الاحسان در تهنیت و مبارکباد ثبت فرموده اند *

طلسم دوم مشعر بر نمایق حسن طلب و حسن ارسال و حسن رسید که
از جانب بزرگان روزگار و خود بدستان مرقوم نموده اند *

طلسم سوم مبنی بر مکاتیب صاحب اسالیب شوقيه و سفارش نامجات
و دست آويز ملازمت و ذریعه ملاقات بزرگان زمان و اعيان
دوران و تعزیت نامجات است *

طلسم چهارم متضمن بر مکاتبات فصاحت سمات معاملات مالي و ملكي
است *

طلسم پنجم محتوى بر بعضی اسناد و القاب است *

طلسم ششم بر مداعیح و نغزو سرایی محبوب اشتمال دارد *

طلسم هفتم مشتمل بر بعضی قصاید و منقبت و صفات و غزایات و معنیات
است *

Almost all the headings are omitted. The tract on feminine charms, entitled مرأة العمال, and written in imitation of Shâ'ib's tract on the same subject and of the same title, begins thus on fol. 259^b :—

ای آفتاب روی ترا محسن آئنه رخسار همچو ماه ترا اخترا آئنه

The seventh *Tilism* on Qasâ'id, riddles, etc. begins on fol. 294^a.
Written in ordinary Ta'lîq.
Not dated; 19th century.

A note in the handwriting of the donor, showing the date of receipt of the MS., 11 Rabî' I. A.H. 1280, is found on the title-page.

No. 887.

foll. 121; lines 15; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

حديقة الارشاد

HADIQAT-UL IRSHÂD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse.

Author: Muhammâd Sâdiq, poetically surnamed Akhtâr مُحَمَّد سَادِقٌ الْأَخْتَرُ صادق المتخلص باختدر.

Beginning:—

بأنشائي سپاس بداعی نگاری رگ ابر قلم الـ

The author, a native of Bengal, wrote this work by the desire of Nawwâb Muhammâd 'Alî Khân Bahâdur Sipihdâr Jang, in A.H. 1226 = A.D. 1811. His contemporary biographer, the author of the شمع انجمی p. 63, says that Qâdî Muhammâd Sâdiq Khân, with the takhallus Akhtâr, belonged to the Qâdî family of Huglî, near Calcutta. He spent a long time at Lucknow under the patronage of Gâzî-ud-Dîn Haydar (A.H. 1229– 243 = A.D. 1814–1827) who honoured him with the title of ملک الشعرا. He died at Lucknow after the Mutiny. The works written by him are: مُحَمَّد حِيدَرِيَه - نورُ الْإِنْشَاءِ - صَبَحُ صَادِقٍ - اردوی ریختہ and دیوان فارسی - نقود الحکم.

Written in fair Ta'lîq, most probably by the author himself, as would appear from the colophon.

No. 888.

foll. 85; lines 21; size $9\frac{1}{4} \times 6$; 7×4 .

رقاء اولاد حسن بخاری

RUQA'ÂT-I AULÂD HASAN BUKHÂRÎ.

The letters of Sayyid Aulâd Hasan ul-Bukhârî ul-Qannauji سید اولاد حسن البخاری القنوجی نفضل الرحمان.

Beginning:—

حمد جلیل و ثنای جمیل مرآن منشی ندرت فکار قدرت را که بیک گردش قلم الـ

In the preface the editor Faḍl-ur-Rāḥmān says that he collected these letters in A.H. 1249 = A.D. 1833 and divided them into three classes (*Majlis*), as follows :—

fol. 2^b مجلس اول در مکتوبات مطولة.

fol. 42^b مجلس ثانی در نامجفات.

fol. 71^a مجلس ثالث در رقعات.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 889.

foll. 130 ; lines 13 ; size $10\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

نواذر المجامع

NAWĀDIR-UL-MAJĀMI'.

A collection of letters and specimens of refined prose-compositions.

Author : Mahtāb Rāi Pandit, with the poetical *nom de plume* Miskīn : مهتاب رای پندت المخلص نہ مسکین.

Beginning :—

شکر فشانی طوطی رنگین بال شیرین مقال زبان بدمسازی ثنای عالم

نوایست الخ

The author calls himself a pupil of Pandit Laḡhmī Rām. The work, divided into four sections, consists of detached prose-pieces ; letters written by the author himself to his friends : letters written by the author at the request of his friends ; official letters, etc.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 890.

foll. 14 ; lines 10 ; size $9 \times 5\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning :—

قبلة بحرق كعبه مطلق دامت ظلال اجلاته - آداب و تسليم بصد

تعظيم الخ

The collection is preceded by some versified مُنَاجَات in Persian.
Written in careless Ta'līq.
Not dated; 19th century.
The copy is in a damaged condition.

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

fol. 42; lines 13; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

أنيس العشاق

ANIS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Hasan bin Muhammad, entitled ash-Sharaf, generally called ar-Râmî.

حسن بن محمد الملقب با الشرف المشتهر بالرامي *

The MS. is defective at the beginning, and opens abruptly thus:—

دست تصرف داد و صحيفه اين يك را برموز کتب
آسماني موشح كردانيد و تحف تحييات بروضه مقدس آن سيدني که لواي
رسالت بحکم انا انصح از فرش بر عرش کشید *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Nasîr-ud-Din Tûshî, during the reign of Sultân Uways of the Îlkhanî dynasty (who reigned A.H. 757-776=A.D. 1356-1375).

The date A.H. 826=A.D. 1422, assigned by Hâj. Khâl. vol. i. p. 487, to the composition of the work seems to be erroneous. Hâj. Khâl. vol. iii. p. 21 assigns a still later date; viz. A.H. 878=A.D. 1473, to another work of Râmî, also dedicated to Sultân Uways; namely, a commentary on Rashîd-ud-Dîn Waṭwât's حداائق السعور, comp. Ethé, Bodl. Lib. Catalogue, No. 1340; Rieu Supplement, p. 268^b, No. V; W. Pertsch, Berlin Catalogue, p. 85, No. 1; Rosen, Persian MSS., p. 284, No. 4.

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows:—

1. در صفت مو, hair, fol. 4^a.
2. در صفت جبین, forehead, fol. 7^b.
3. در صفت ابرو, eyebrow, fol. 8^a.
4. در صفت چشم, eye, fol. 10^b.
5. در صفت مژه, eyelash, fol. 13^a.
6. در صفت رو, face, fol. 13^b.
7. در صفت خط, down, fol. 15^b.
8. در صفت خال, mole, fol. 18^b.
9. در صفت لب, lip, fol. 20^b.
10. There is a lacuna after fol. 22^b and the earlier portion of the chapter on "teeth," در صفت دندان, is missing.
11. در صفت دهان, mouth, fol. 24^a.
12. در صفت زنخدان, chin, fol. 25^b.
13. در صفت گردن, neck, fol. 27^a.
14. در صفت بور, breast, fol. 27^b.
15. در صفت ساعد, fore-arm, fol. 28^b.
16. در صفت انگشت, finger, fol. 29^b.
17. در صفت قد, figure, fol. 30^b.
18. در صفت میان, waist, fol. 33^a.
19. در صفت ساق (wrongly written here قد instead of ساق), leg, fol. 34^a.

For other copies see G. Flügel i, p. 414; Rieu ii, p. 814; Ethé, Bodl. Lib. Cat. No. 1339; Ethé, Ind. Office Lib. Cat. No. 2035; Rieu, Supplement, p. 268; W. Pertsch, Berlin Cat. 85, 2; E. G. Browne, Camb. Univ. Lib. Cat. p. 273. Lithographed with the خواص الحیوان of Muḥammad Taqī Tabrizī, Persia, A.H. 1279–1283. Translated and annotated by Cl. Huart, Anîs-el'ochchāq, Traité des termes figurés relatifs à la beauté, par Cherceddîn Râmî, in "Bibliothèque de l'école des hantes études", fasc. 25, Paris, 1875.

Written in fair Nasta'līq.

Not dated; 19th century.

No. 892.

fol. 86; lines 11-14; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

شہستان نکات و گلستان لغات

SHABISTAN-I NUKAT WA GULISTAN-I LUĞĀT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Fattâhî: فتحی.

Fattâhî, whose original name was Muhammad Yahyâ Sîbak تفاحی سبک, also adopted the *takhallus* Tuffâhî, Khumârî خماری and Asrârî اسراری. He was a native of Nîshâpûr, and flourished in the reign of Shâh Rukh (A.H. 807-850 = A.D. 1404-1446). He died in A.H. 852 = A.D. 1448. See Hâbib-us-Siyar, vol. iii, Juz 3. p. 148, and Taqî Kâshî, Oude Cat. p. 19. Another of his works Husn wa Dil, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl. Lib. Cat. No. 1343), has been translated into English by W. Price, Husn-oo-dil, a pleasing allegory, etc. Worcester, London, 1828 (see also R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna 1889, and H. Ethé, Neopersisch Litteratur in 'Grundriss der iranischen Philologie,' vol. ii, p. 334, 1896-1897).

The present work, also styled شہستان نکات or شہستان خیال, is noticed in Rieu ii, p. 741; G. Flügel, vol. i, p. 587; Ethé, Bodl. Lib. Cat. No. 1344; Ethé, Ind. Office Lib. Cat. Nos. 2037-2039; W. Pertsch Berlin Cat. p. 986; Fleischer, Cat. Lips. p. 399; A. F. Mehren, p. 31; Weiner, Jahrbücher, vol. 64, Anzeigblatt, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus:—

..... از روحات روح نبوت صلی اللہ علیہ وسلم بوئی بدرور دل

* از پا فتاده رسید و قبول طرح این نسخه برایت روایت رو نمود الخ

The work is divided into eight *Bâb*, each subdivided into several *Fasl*, as follows:—

Bâb I, on fol. 2^b, in five *Fasl*.

باب الاول في الاعيام والاسلام

Bâb II, on fol. 13^a: in three *Fasl*.

باب الثاني في ذكر الملوك

واعوانهم

Bâb III, on fol. 19^a: in four *Fasl*.

باب الثالث في العلم

Bâb IV, on fol. 26^a: in three *Fasl*. الباب الرابع في ذكر الزهاد والعباد
Bâb V, on fol. 29^b: in five *Fasl*. الباب الخامس في طلاق و الاختلاف
Bâb VI, on fol. 40^b: in four *Fasl*. الباب السادس في الكسب و العروفة
Bâb VII, on fol. 49^b: in ten *Fasl*. الباب السابع في المستلزمات
 و المشهيات
Bâb VIII, on fol. 71^a: in four *Fasl*. الباب الثامن الغوايد المتفوقة

The first chapter of the *Shabistân-i Nukât* has been edited with Turkish commentary, German translation, and notes by H. Ethé Leipzig, 1868. A commentary on the entire work, composed by Hâjî Muhammad Bahrâm ibn Akhwund Mullâzâdah, known as Mullâzâdah-i Mullâ Giyâş-ud-Dîn, the author of the *Shabistân-i Nukât*, and dedicated to Abul Mu'zaffar Sayyid 'Abd-ul-'Azîz Bahâdur Khân, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hâjî Muhammad Bahrâm (deceased): حاجی محمد بهرام ابن اخوند ملا زاده ملا غیاث الدین ' Abd-ul-'Azîz Bahâdur Khân, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hâjî Muhammad Bahrâm (deceased): حاجی محمد بهرام علیه الرحمة والغفران: (see fol. 79^b).

The text is followed by a commentary on the Arabic verses in the work, foll. 80^a-86^a, beginning thus:—

لو هدم الصادق سد السداد الخ سداد بفتح سين معمله راستي
 است هدم ويران كردن است سد استحکام دادن چيزیست الخ

Written in fair Ta'liq by سبعان احمد. The colophon of the text is dated Banâras, 12 Shawwâl, A.H. 1241, and that of the commentary, also Banâras, 1 Ramadân, A.H. 1241.

No. 893.

foll. 89; lines 14; size 9 x 5; 6 x 3.

تحفة سلطاني

TUHFAH-I SULTÂNI.

A collection of Persian and Turkish proverbs.

Author: Muhammad Ibrâhîm bin Zayn-ul 'Âbidîn Nasîrî محمد بن زین العابدین نصیری
 ابوالایم بن زین العابدین نصیری

Beginning:—

حمد بیمثال و سپاس بیهمال مالک الملک ذو الجلال را سزاست الخ

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages :

شمع شش طاق و ماه ذه خگاه شاه سلطان حسین ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Shâh Sultân Husayn was most probably identical with the celebrated Abul Gâzî Sultân Husayn Bâiqarâ (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 894.

fol. 68 ; lines 13 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رسالة معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logographs.

Author : Husayn bin Muhammed ul-Hasanî الحسنی.

Beginning :—

بنام آنکه از تالیف و ترکیب معمای جهان را داده ترتیب اما بعد معرفت آنکه نقیر حقیر حسین بن محمد الحسنی را چند معما بود الخ *

The author, who in the colophon to the present MS. is called أمیر حسین معمای نیشا پوری, was a native of Nîshâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Ali Shîr, and died A.H. 904 = A.D. 1498. The author is better known as أمیر حسین معمای نیشا پوری. See Rosen, p. 123. See also Habib-u-Siyar, vol. iii. Juz 3. p. 340, Comp. also Hâj Khal vol. v, p. 638; Rieu ii, p. 650 : W. Pertsch, p. 117; Ethé, Bodl. Lib. Catalogue, No. 1353-1356; Garcin de Tassy, Journal

Asiatique, 1847, vol. x, p. 357. A commentary on the work by the author's pupil Şâdiq Ruknî is noticed under No. 213, and Ethé, Bodl. Lib. Catalogue, No. 1356. A Turkish commentary by Surûrî is mentioned in Rieu. *loc. cit.*

Some folios after the first are missing.

Written in Nîm-Shikast with marginal notes throughout.

Dated 12 Muharram, A.H. 1096.

Scribe: غلام محمد بن عبد الوهاب الصديقى الدمشقى.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb of Patna are found in several places.

No. 895.

foll. 81; lines 15; size $10\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Husayn bin Muhammâd's treatise on riddles and logographs, beginning as above.

The original treatise is preceded by Mu'ammâs on the ninety-nine names of God, and begins thus:—

الله — نیست حد خامه از نام الله دم زدن باید زبان دارد نگاه

The copy is full of marginal notes.

Written in a careless Indian Ta'liq.

Not dated: 19th century.

No. 896.

foll. 60; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

The same.

A very much damaged and defective copy of Husayn's riddles, beginning as usual.

The first six folios are written in fair Nasta'liq and the remaining in ugly Ta'liq.

Copious marginal notes throughout the copy.

Not dated; 19th century.

Scribe: شاه عبد الله.

No. 897.

foll. 102; lines 17; size $6 \times 3\frac{3}{4}$; $5\frac{1}{4} \times 3$.

جام جم

JÂM-I JAM.

A commentary on Husayn bin Muḥammad's treatise on riddles.

Commentator: Rûp Kishore Sâqî, son of Rai Nawal Kishore
روپ کشور ساقی ولد رای نول کشور

Beginning:—

ای معمای حکمت تو اطیف بر تراز فهم هر وضیع و شریف ...
 اما بعد گذاش مینماید بندۀ روپ کشور ساقی ولد رای نول
 کشور که پیش ازین بچهار سال شرح رساله های کبری و صغیری
 *

In the preface the commentator, a Hindû Kâyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the *riddle* رساله صغری of 'Abd-ur-Rahmân Jâmî. He then mentions several works on riddles as his sources, particularly the commentary by Muḥammad bin 'Alî. He adds further that he wrote this commentary at Nawwâb Ganj, in Bareilly, of which place he was the *Tâhsildâr*, for his son Kanhayyâ Lâl. The date of completion of the work, given at the end, is A.H. 1249 = A.D. 1833.

The commentary itself begins thus:—

‘ بنام آنکه از تالیف و تحریک در حمد و نعمت که فاتحه کلام
 است الفاظ معما و تالیف و تحریک و تشبيه و تبدیل و تکمیل و تخصیص
 و تنصیص و اسقاط که از اعمال معمای است *

The text is indicated by the letter **م** and the commentary, by **ح**.

An alphabetical index of the names on which the Mu'ammâs are written, is given at the beginning of the copy.

Written in fair Nasta'lîq.

Dated Lucknow, 14 Jumâdâ I, A.H. 1263.

Scribe: **هیرا لال کول**.

No. 898.

foll. 36; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

شرح معما

SHARH-I MU'AMMÂ.

A commentary on the م Commentary of Jâmî (see No. 180, xii).

Beginning:—

الوف حمد و ستایش حکیم کارسازی را که ذات با جلالش از سمت

تشبیه و تحلیل مسجور و معراست *

The commentator does not reveal his name, but from the words قدس سرہ added after the name of Jâmî, it is evident that it was written after Jâmî's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to 'Abd Ullah Bahâdur Khân ابو الغافری عبد الله بهادر خان.

Written in learned Nasta'lîq, with a small illuminated head-piece.

Dated Jumâdâ I, A.H. 998.

No. 899.

foll. 184; lines 19; size $10\frac{1}{4} \times 5\frac{1}{2}$; 8 + 4;

جامع التمثيل

JÂMI'-UT TAMŞÎL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author: Muhammad 'Alî Jabalrûdî محمد علی جبل رودى.

Beginning:—

سپاس بیحد و ستایش بیعد بی مثلی را سزد که بایمای دلکشای

* الخ

We learn from the preface that the author came to Haydarâbâd in A.H. 1054 = A.D. 1644, in the time of Sultân 'Abd Ullah Qutub Shâh, and was admitted to the literary assemblies held by the Wazîr Shaykh Muhammad ul-Khâtûn, in one of which the collection of Turkish proverbs made by order of Shâh 'Abbâs was highly spoken

of. This incident induced the Wazir to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a *Fasl*.

A copy of the work is noticed in Rieu ii, p. 773. A very similar work of this author, entitled *عجائب الامثال*, but with a different preface, is noticed in the Catalogue of the Bûhâr Lib. vol. i, p. 211. Lithographed in Teheran, A.H. 1285 and 1302. See *Mélanges Asiatiques*, vol. v, p. 522.

A collection of Persian and Hindûstâni Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824.

Written in ordinary *Nasta'lîq*.

Not dated; 18th century.

No. 900.

foll. 255; lines 11; size 12×7 ; $7\frac{3}{4} \times 4$.

The same.

Another copy of Muhammed 'Alî Jabalrûdî's *Jâmi'-ut Tamşîl*, beginning as usual.

Written in *Nasta'lîq*.

Dated Teheran, A.H. 1241.

Scribe: محمد هادی.

No. 901.

foll. 51; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

مجمع العائل

MAJMA'-UL AMSÂL.

An extract from Muhammed 'Alî Jabalrûdî's *Jâmi'-ut Tamşîl*, beginning as usual:

* سپاس بیحد و ستایش ببعد الخ

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs, arranged, like the original, in alphabetical order.

Written in fair *Ta'lîq*.

Not dated; 19th century.

No. 902.

fol. 262; lines 16; size $9\frac{3}{4} \times 6\frac{1}{2}$; 7×4 .

صفات کائنات

ŞİFAT I KÂ'İNÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author: Siyâl Kûtî Mal, poetically surnamed Wârastah. سیالکوئی
مل المتخلص به وارسته.

Beginning:—

حمد سخن آفوندی که دلہنی صاف باطحان را بوضة الصفا گردانیده

* الخ

The work itself begins thus with a rhetorical description of
بسم الله on fol. 3^b:—

بسمه رنگین کلامی تعریف یسم الہی است که حسن آغاز امور

* و آغاز حسن الخ

The author, who does not give his name has already been mentioned in connection with his work مصطلحات الشعر! (see Nos. 812-813). The title of the work and author's name are thus endorsed on the title-page سیالکوئی مل وارسته صفات کائنات.

The date of composition of the work, given in the preface, is A.H. 1171 = A.D. 1757.

Comp. Rieu iii, p. 1006 and 1024 where the work is called صفات کائنات which seems to be a more appropriate title. Edited with marginal notes by Dînâdayâl and Dhanpat Râî, Lucknow, 1878.

Written in ordinary Nasta'liq.

Dated 5 Jumâdâ II, A.H. 1235.

Scribe: ابوسری پرشاد.

No. 903.

fol. 294; lines 14; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of Wârastah's Şifat-i Kâ'inât, beginning as above. There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b

and the first nine lines on fol. 9^a of the preceding copy are wanting here.

Written in fair Ta'lîq.

Dated A.H. 1200.

Scribe : موتی لعل.

A seal, bearing the inscription اسد الله الغالب, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullah Khân Gâlib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

fol. 47 ; lines 12 : size $7\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{2}$.

رسالة معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logographs.

Author : Nâṣir 'Alî ul-Ḥusaynî ul-Asqârî.

Beginning :—

حمد میکنم خداوندی را که علم اسمای بآدم تعلیم نمود الخ *

The author wrote this treatise at the request of one غلام امام گلشیخ Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logograph, fol. 2^a, sent a riddle to the author which he received through his friend Shaykh Muḥammad Hasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logograph referred to above is the following verse :—

بلبل ما را هوای گلشن است گفته ام سه بار ذامش روشن است

It is worked out on the margin thus :—

از بلبل هزار خواسته شده تراندا و از هزار حرف غ و لفظ گلشن که
چهار حرف دارد به مناسبت چار عنصر بترتیب طبعی هوایش حرف
دوم باشد که ل باشد و چون لفظ ام سه ذوبت بگویند مجموع غلام امام
بحصول آید *

In the colophon, dated Kânpûr, Dulhijjah, A.H. 1268, the scribe Wâris 'Ali Sayyî, وارث على سيفي, mentions the author in the present tense. The colophon, fol. 32^a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logographs. It begins thus:—

نقادان عیز سخنداوی و نقابان کنوز معانی نیکو داند که حل

* و عقد نغزو معما نه امیریست الغ

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

SCIENCES.

ENCYCLOPAEDIAS.

No. 905.

foli. 183 ; lines 13 ; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

دانش نامه جهان

DÂNISH NÂMAH-I JAHÂN.

A work on physical science.

Author : Giyâş-ud-Dîn 'Alî 'Imrân bin 'Alî Mîrân ul-Husaynî
عیاث الدین علی عمران بن علی میران الحسینی الاصفهانی (who
flourished in the seventh or eighth century of the Hijrah).

Beginning :—

سزاوار ستایش و سپاس مبدعی است که باقتضای ذاتی

The work is divided in ten *Fâsl*, twenty *Asl*, four *Natâ'ij* and a *Khitimah*, treating of natural philosophy; meteorology, as vapours, rain, winds, thunder, shooting stars, etc.; mineralogy; botany; physiology; psychology, and anatomy.

For other copies see Rieu, ii., p. 439; W. Pertsch, Berlin Catalogue, p. 372; Ethé, Bodl. Lib. Catalogue, No. 1456: Ethé, Ind. Office Lib. Catalogue, Nos. 2173-2174.

Written in ordinary *Tâ'liq*.

Not dated; 19th century.

The folios have been placed in new margins.

No. 906.

foll. 384; lines 35; size $15\frac{1}{4} \times 8\frac{3}{4}$: $11 \times 5\frac{1}{2}$.

دُرَّةُ التَّاجِ لِغَرَّةِ الدَّبَاجِ

**DURRAT-UT-TÂJ LI-ĞURRAT
UD-DUBÂJ.**

A good and well-written copy of a vast encyclopaedia of philosophical sciences.

Author: Qutb-ud-Din Mahmûd bin Mas'ûd bin Muşlih ush-Shîrâzi. قطب الدين محمود بن مسعود بن مصلح الشيرازي

Beginning:—

اگرچه بر غمیر ارباب کیاس است و خاطر اصحاب فراست پوشیده نیست
که تعت جلال ربویت و وصف کمال الوهیت و شکر مواهب نعم بی
نهاشت الغم

Qutb-ud-Din Shîrâzi, the most eminent disciple of Khwâjah Nasîr-ud-Dîn Tûsî (d. A.H. 672=A.D. 1274), and according to Taqî Auħadî, fol. 583^a, the sister's son of Shaykh Sa'dî, was born in Shîrâz, A.H. 634=A.D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock. ii, p. 212. He died on Sunday, 17 Ramadân, A.H. 710=A.D. 1310.

Regarding the word "Dubâj" in the above title. Dr. Rieu, p. 434, informs us that Amîrah Dubâj was the hereditary title of the Ishâqâwand or Ishâqiyah princes of the Bayah Pas, or Western Gilân, whose capital was Fûman, and for one of whom the Durrat-ut-Tâj was composed. According to the preface in our copy, Dubâj, for whom the author wrote the work, was the son of Fil Shâh bin Rustam Shâh. His name is introduced thus, fol. 2^a:—

شهر یار معظم سلطان جبل و دیلم جمشید عهد اسکندر وقت شمس
الدنياء والدين فخر الملوك والسلطانين فامع الكفر و المشركين قاهر الخوارج
و المتمردين محى العدل في العالمين مظہر الحق بالبراهين المخصوص
بعفایات رب العالمين دجاج بن السلطان السعید حسام اللولوء الدين فیلشاہ
بن الملك معظم سيف الدين رستم بن دجاج

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus:

دجاج بن فیلشاہ بن ستم بن دویاج بن خیلو بن شرف الدوله بن سلطانشاہ بن دویاج بن ادکن بن جیچخون بن قیا خسرو بن ابی نصرین قیاخسو بن ابی شجاع بن ادکن بن قیا خسرو بن ادکن بن دویاج بن حبشه بن حالوبن سرسان بن اسحق بن سلم بن قابوس بن تورج بن حشش بن شهر بیران فیروز بن بلاس بن ذریسی بن هرمز بن اردشیر بن فیروز بن فرسی بن کردز بن دنیجن بن بلاس بن بهرام بن شاپور بن اشک بن اشک بن اشک بن دارا بن بهمن بن اسفندیار بن کشتناسیپ بن لهراسپ بن کستین بن کیقباد بن کیومرث بن کی کشناسیپ بن حاشر بن عوض بن جم بن جمشید بن کاؤوس بن معصب بن مزوال بن هوشنج بن سیامک بن کی مرث بن امیم بن لاوند بن ازم بن سام بن ذوح بن برهم بن ملک بن متولح بن اخنوخ و هو ادريس النبی علیه السلام بن یارد بن صهابیل بن قسان بن انوش بن شیث بن آدم علی نبیعنا و علیه السلام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazîr of Gilân, Muhammad bin Jamâl-ud-Din Muhammad bin جیرک (sic).

صاحب معظم مفخر الوزرا في العالم دستور گیلان مشهور ایران
شمس الدولة و الدين جمال الاسلام و المسلمين محمد بن صاحب السعيد
جمال الدين محمد بن جیرک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtikah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fâtikah, on science in general and its branches; in three *Fastl*:—

(1) on fol. 3^b: در بیان فضیلت علم و تعلیم

(2) on fol. 7^b: در حقیقت علم و آنکه تصور علم بدبهی است را مکتب

(3) on fol. 8^b: در تقسیم علوم و آنچه بدان تعلق دارد

Jumlah I. On Logic (منطق) in seven Maqâlah :—

(1) on fol. 19^b: آن مشتمل است بر سد تعلیم و بیان روس ثمانیه :

* نیز در آنست

(2) on fol. 26^a: در اکتساب تصورات

(3) on fol. 27^a: در قضایا

(4) on fol. 33^a: در لوازم قضایا عند الانفراد

(5) on fol. 36^b: در حجت

(6) on fol. 39^b: در توابع اقیسه و لواحق آن

(7) on fol. 40^b: در صناعات بینجگانه که برهان و جدل و خطالت
و شعر و مغالطة است *

Jumlah II. On Philosophy proper (فلسفه اولی) in two Fann :—

(1) on fol. 44^a: در امود عامه جمله مفهومات را

(2) on fol. 52^a: در اقسام اعراض وجودی و اعتباری

Jumlah III. On Physics (علم اسفل که علم طبیعی است) in two Fann :—

(1) on fol. 62^a: در اجسام طبیعی و مقومات و احکام آن

(2) on fol. 72^a: در نقوش و صفات و آثار آن

Jumlah IV. On Mathematics (علم اوسط که علم ریاضی است) in four Fann :—

(1) On fol. 82^b: در اسطقسات که عبارت است از کتاب اقلیدس

(2) on fol. 135^a: در تلخیص مجسطی بطليموس

(3) on fol. 173^b: در ارثماطیقی به معنی خواص اعداد

(4) on fol. 181^b: در علم موسیقی یعنی علم العان

Jumlah V. On Metaphysics (علم اعلی که علم الهی است) in two Fann :—

(1) on fol. 215^b: در عقل و آثار آن در عالم جسمانی و روحانی

(2) on fol. 222^a: در واجب الوجود و وحدانیت او و نعوت جلال او

* و کیفیت فعل و عنایت او

Khâtimah, in four Qutub :—

(1) on fol. 234^b. The fundamental principles of faith (اصول) (دین).

(2) on fol. 294^b. The secondary points (انچه بفروع دین تعلق دارد).

(3) on fol. 331^b. Ethics and politics (در حکمت عملی که منحصر است در تهذیب اخلاق و سیاست صنعتی و مدنی).

(4) on fol. 367^b. Rules of religious life, Sufism, etc. (در بیان انچه طالب راه حق را دانستن آن در بایست شود در مسلوک راه حق).

The contents of the work are fully given in *Jahrbücher*, vol. 88; *Anzeigeblatt*, pp. 17-21. See also Rieu, ii, p. 434; G. Flügel, vol. i, p. 35; Ethé, Ind. Office Lib. Cat. 2219; W. Pertsch, Berlin Cat. p. 340; Hâj. Khal. vol. iii, p. 201; *Mélanges Asiatiques*, vol. ii, p. 57.

Written in small learned Nasta'liq.

Dated Haydarâbâd, Golconda, Rabî I, A.H. 1027.

Scribe: علی بن حسین.

The title-page contains a biographical notice of the author Qutb-ud-Din Shîrâzî (copied from the *Tâdkirah* of Taqî Auhadî), by the donor's father Maulavî Muhammad Bakhsh Khân, dated 25 Dulqa'd, A.H. 1272.

On the same page is a note by Muhammad 'Alî ul-Husaynî, dated, Sûrat, A.H. 1166.

No. 907.

fol. 376; lines 20; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

نفائس الفنون

NAFÂ'IS-UL-FUNÛN.

The well-known encyclopædia of science.

Author: Muhammad bin Mahmûd ul-Âmuli
Beginning:—

حمد و ثناء و شكر بي افتها حضرت بادشاهي را که افکار اذکیا و انظر

* عقلاء الخ

The author, a bigoted Shî'ah, flourished during the reign of the Îlkhanî sovereign Sultân Uljaitû (A.H. 703-716 = A.D. 1304-1316). Besides this work he wrote commentaries upon the *Kulliyât* of the Qânnûn of Ibn-i Sînâ, upon the *Kulliyât* of the Qânnûn of Sharaf-ud-Din Îlâkî; and upon the *Mukhtaşar fil Usûl* of Ibn-i-Hâjib.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, Shaykh Jamâl-ud-Dîn Abû Ishâq Mahmûd Shâh (A.H. 742-754 = A.D. 1341-1353) he dedicates the work to a certain wazîr, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultân Abû Ishâq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqâlah*.

The present MS. ends in the middle of the fifth *Bâb* of first *Qism*, treating of the history of the kings from the time of the 'Abbasides down to the author's time. The concluding words are :

این ضعیف کفت قریب سی سال باشد فرمود ترا معلوم نیست
اکذون قریب چهل سال است

نفاسن الفنون فی عوائض العيون

Detailed descriptions of the work are given in G. Flügel, i. pp. 38-42 ; Rieu, ii. p. 435 ; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib Catalogue, No. 2221. See also W. Pertsch, Berlin Catalogue, p. 148, 7 ; pp. 164-167 ; and p. 352, 2 ; Wiener, Jahrbücher, vol. 61, Anzeigeblatt. pp. 2-10 ; Mélanges Asiatiques, iii, p. 734, and v, p. 261 ; Rehatsek. Catalogue raisonné, p. 58, No. 44 ; Hâj. Khal. vol. iv, p. 500 and vi, p. 364 ; etc.

No. 908.

foll. 354 : lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bâb* of the first *Qism* :—

چهل سال است این ضعیف از خواب در آمد و هر چند تامیل بدمود

Both the copies are written in fair *Nasta'liq* by the same scribe within coloured borders with an illuminated head-piece and a double-page 'Unwân at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy.

Not dated; apparently 17th century.

No. 909.

foll. 753; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The same.

A complete copy of the *Nafâ'is-ul-Funûn*, comprising both *Qism*. Beginning as usual:—

* حمد و ثناء و شكر بى إنها الخ

A blank space, intended for the insertion of the name of the wazîr to whom the work is dedicated, is left blank in the preface in this copy also.

The MS., written in ordinary *Tâ'liq*, is in a damaged condition.

A list of the contents is given at the end of the copy.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

Dated Ramaḍân, A.H. 1219.

No. 910.

foll. 969; lines 21; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

جواهر العلوم همايوني

JAWÂHIR-UL-'ULÛM-I HUMÂYUNI.

A very large and extremely rare encyclopædia of different sciences.

Author: Muḥammad Fâdil bin 'Alî bin Muḥammad ul-Miskînî ul-Qâdî us-Samarqandî: محمد فاضل بن علي بن محمد المسكيني القاضي السمرقندی.

Beginning:—

فاصلتین ممنظومات جواهر علوم و تصنیفات مصنفات فاضل و کاملتین

منشورات فوادر رسوم و تالیفات مولفان کامل الخ *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works (see Nos. 907-909) نفائس الفنون و عرائض العيون (by) حدائق الانوار

Imâm Fakhr-ud-Dîn Râzî, d. A.H. 606 = A.D. 1209, see Hâj. Kha 1 vol. ii, p. 19) and سنتين الآثار، he wrote the present work treating of one hundred and twenty sciences: مشتمل بر مدد و بست علم. He eulogises the reigning sovereign Muhammad Humâyûn Pâdishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A.H. 962 = A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khâtimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—

Muqaddimah, in three *Qism*, fol. 2^b:—

(1)	قسم اول در بیان شرف علوم و فضیلت علما
(2)	قسم دوم در بیان تعریف و تقسیم
(3)	قسم سیوم در بیان تعداد و ابواب و فهیمت این کتاب

Maqâlah I, fol. 4^b.

Each *Maqâlah* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bâb*:—

(1)	باب اول در علم خط
(2)	باب دوم در علم انسا
(3)	باب سیوم در علم شعر
(4)	باب چهارم در علم قافیه
(5)	باب پنجم در علم عروض
(6)	باب ششم در علم معما و حل معمیات امیر حسین و بیان نفر
(7)	باب هفتم در علم بدایع و صنایع شعری و اظهار مضمر
(8)	باب هشتم در علم لطائف و مطابقات
(9)	باب نهم در امثال و حکایات برسبیل تشییه و استعارات
(10)	باب دهم در علم لغت
(11)	باب یازدهم در علم صرف
(12)	بابدوازدهم در علم فحشو

(13) باب سیزدهم در علم معافی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم مغالطات منقوله و معقوله
 (16) باب شانزدهم در علم عقاید
 (17) باب هفدهم در علم معرفت الهیات
 (18) باب هجدهم در علم امور عاممه
 (19) باب نوزدهم در علم اعراض
 (20) باب بستم در علم حکمت
 (21) باب بست و یکم در علم منطق
 (22) باب بست و دوم در علم ملاحظة و ادب بحث

Second Qism, in twelve Bâb :—

(1) باب اول در علم قصص الانبیا
 (2) باب دوم در معرفت تاریخ ملوک فرس که قبل از عهد سید
 المرسلین بوده اند *
 (3) باب سیم در علم سیر النبی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معرفت واقعات و غرزات نبوی و بیان اوصاف
 خانه کعبه *
 (5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا
 (6) باب ششم در معرفت تاریخ سلاطین که بعد از خلفا بوده اند
 تا عهد بندگان حضرت صاحبقران *
 (7) باب هفتم در معرفت تاریخ بندگان حضرت صاحبقران و اولاد
 و احفاد بزرگوار ایشان *
 (8) باب هشتم در علم انساب
 (9) باب نهم در علم مقالات عالم
 (10) باب دهم در علم سیر و مقامات طبقه اولی از اولیا
 (11) باب یازدهم در معرفت مراقبات و مقامات طبقه ثانیه از
 مشایخ طریقت از خواجهاء نقشبند و غیرهم و بیان مقابر
 و مزارات انبیا و اولیا و بیان طرح و وضع خانه کعبه *
 (12) بابدوازدهم در بیان عجایب المخلوقات و امور اخروی
 و دینوی و دنیوی *

*Maqâlah II, fol. 343^a.*First *Qism*, in twenty-two *Bâb* :—

- (1) باب اول در تهذیب اخلاق
- (2) باب دوم در علم تخلیق نفس از اوصاف ذمیمه
- (3) باب سیوم از علم معاش در معرفت حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت ادب استخدام
- (6) باب ششم در معرفت حقوق ممالیک
- (7) باب هفتم در معرفت جیران
- (8) باب هشتم در علم مجالس و مصاحص
- (9) باب نهم از علم ادب ملوک و در بیان علم حقوق رعایا بر ملوک
- (10) باب دهم در علم حقوق ملوک بر رعایا
- (11) باب یازدهم در بیان معرفت جواهر نامه
- (12) باب دوازدهم در بیان معرفت فرس نامه و بعضی از حیوانات
- (13) باب سیزدهم در بیان معرفت فرسنامه
- (14) باب چهاردهم در بیان معرفت باز نامه و غیره
- (15) باب پانزدهم در علم تشریح اعضا
- (16) باب شانزدهم در معرفت کلیات طبی
- (17) باب هفدهم در بیان اسباب سنت ضروریه و یتعلق بها
- (18) باب هجدهم در بیان علم نبض
- (19) باب نوزدهم در بیان معالجهات طبی
- (20) باب بستم در بیان حمیات
- (21) باب بست و یکم در بیان علم قرابادین یعنی معرفت ادویه مفرودة و مرکبه بترتیت حروف تهجی *
- (22) باب بست و دوم در امراض عین

Second *Qism*, in nineteen *Bâb* :—

- (1) باب اول در علم عدادات بر مذاهب اربعه
- (2) باب دوم در علم مناکحات و تخلیقات
- (3) باب سیوم در معاملات

باب چهارم در معرفت عفو و شهادات و ماناسب بهذه (4)
المسطورات *

(5) باب پنجم در علم عقوبات و جنایات

باب ششم در علم فرایض و قسمت مواریث و ایراد قواعد (6)
 چند جهت نسبت و ضرب و قسمت و سکه حساب *

(7) باب هفتم در علم اداب القاضی و متفرقات

(8) باب هشتم در علم صلوک (صکوک read) و قبالجات

(9) باب نهم در علم محاضر و دعاوی

(10) باب دهم در علم سجلات

(11) باب یازدهم در علم فتوی

(12) باب دوازدهم در علم اصول فقه

(13) باب سیزدهم در علم احتساب

باب چهاردهم در علم صید و اصطیاد و حلة و حرمت اکثر (14)
حیوانات *

(15) باب پانزدهم در علم سنن و احکام

(16) باب شانزدهم در علم آداب طعام

(17) باب هفدهم در معرفت امور مباحثه

باب هجدهم در معرفت فواید متفرقه و لطائف مجتمعه فقیهه (18)

(19) باب نوزدهم در علم موعظه و نصائح

Maqâlah III, fol. 789^b.

First *Qism*, in twelve *Bâb* :—

باب اول در علم تفسیر و حل الفاظ مشکله قرائی

باب دوم در علم قراءت سبعه

* باب سیوم در علم خواص اوراد فتحیه و ترجمة قصیده برده (3)
 و حزب البحر (و) سور و آیات *

باب چهارم در علم ادعیه ماثوره و دعوات مشهورة

باب پنجم در علم حدیث

باب ششم در علم اصول حدیث

باب هفتم در معرفت قواعد و اصطلاحات صوفیه

باب هشتم در علم سلوک

(9) باب نهم در علم توحید و مراتب مکاشفاف
 (10) باب دهم در معرفت مشاهدات
 (11) باب یازدهم در معرفت مقامات و مراتب آن
 (12) باب دوازدهم در علم حقیقت

Second Qism, in thirty-three Bâb :—

(1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
 (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
 (3) باب سیوم در معرفت احکام نجوم
 (4) باب چهارم در علم هیئت
 (5) باب پنجم در علم اصطلاح و بیان صنعت آن
 (6) باب ششم در معرفت کره افلاک
 (7) باب هفتم در معرفت اقالیم سبعه
 (8) باب هشتم در علم صور کواکب
 (9) باب نهم در معرفت مسالک و ممالک
 (10) باب دهم در علم تکسیر
 (11) باب یازدهم در علم آداب وقف
 (12) باب دوازدهم در علم حروف
 (13) باب سیزدهم در علم جفر جامع
 (14) باب چهاردهم در طلسمات
 (15) باب پانزدهم در علم نیرنجات .
 (16) باب شانزدهم در علم کیمیا
 (17) باب هفدهم در علم سیمیا
 (18) باب هجدهم در علم تفوه اسماء و شرایط آن
 (19) باب نوزدهم در علم تسخیر کواکب
 (20) باب بستم در علم غرایم
 (21) باب بست و یکم در علم رمن
 (22) باب بست و دوم در علم حساب
 (23) باب بست و سیوم در علم مساحت و جراثقال و بیان مبصرات
 (24) باب بست و چهارم در علم استفا (sic)
 (25) باب بست و پنجم در علم قیامت

(26) باب بست و ششم در تعبیر خواب

(27) باب بست و هفتم در معرفت اختلاجات و علم شانه و معرفت *

تفاول *

(28) باب بست و هشتم در معرفت طالع موالید و زائجه و طالع

(29) باب بست و نهم در معرفت اشکال اقلیدس

(30) باب سی ام در علم متوسطات

(31) باب سی و یکم در علم موسیقی

(32) باب سی و دوم در علم دم و دهم که حکماء هند در این علم کتب معتبره تصنیف کرده ازد *

(33) باب سی و سیم در علم شطرنج

Khātimah : در علامات قیامت و احوال آخرت.

Written in careless Nasta'līq.

Not dated ; apparently 19th century.

No. 911.

fol. 400 ; lines 10 ; size $12\frac{1}{4} \times 8$; $7\frac{1}{2} \times 5$.

تحفة الهند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindûs, in two volumes.

میرزا خان ابن فخر الدین محمد

In Rieu i, p. 62, where a copy of the work is noticed, the author is called Mirzâ Muhammed B. Fakhr-ud-Dîn Muhammed.

Beginning :—

الحمد لله رب العالمين اما بعد چنین گوید مست جاده

هندیان الخ *

We are told in the preface that the author wrote this work in 'Âlamgîr's reign at the request of Kûkultâsh Khân (governor of Multân, who afterwards received the title of Khânjâhân), for prince Mu'izz-ud-Dîn Jahândâr Shâh.

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Khâtimah*, as follows :

Muqaddimah on the Hindû system of writing.

Bâb I on prosody (پنگل).

Bâb II on rhyme (نك).

Bâb III on figures of speech (النکار).

Bâb IV. on the theory of love (ستکار رس).

Bâb V. on music (سنگیت).

Bâb VI. on sexual science (کوک).

Bâb VII. on physiognomy (سامدرک).

Khâtimah on idioms.

The present MS., comprising the first volume, ends with the first portion of the fifth *Bâb*, with the following words:

و تمام بندان سه ماترا باشد بدین شکل

No. 912.

foll. 300; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth *Bâb* and the remaining part of the work.

Beginning:—

بدین شکل ... هشتاد و فهم مارفندی تال بذون ممدوذه الخ *

Both the volumes are written in beautiful bold Ta'liq.

Dated 27 Ramaḍân, A.H. 1211.

Scribe: شرف علی مارهہ.

No. 913.

foll. 371; lines 23; size $14 \times 7\frac{1}{2}$; 9×5 .

شاهد صادق

SHÂHID-I-ŞÂDIQ.

A vast and somewhat rare encyclopædic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author: Muhammad Şâdiq bin Muhammad Şâlih ul-İsfahâni ul-Âzâdâni.

Beginning:—

الحمد لله تعالى و منه المبتدى و اليه المقتبى الخ

A detailed account of the author has been given in connection with his historical work *Şubh-i Sâdiq*, No. 471.

We learn from the preface to the present work that Sâdiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five *Bâb*, subdivided into numerous *Fasl*, and a *Khâtimah*.

Contents :—

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc :

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سیّات
و انجام بداین مناسب بود on fol. 5^b, in 107 *Fasl* :—

فصل اول در حمد و سپاس ایزد تعالی * .

فصل دوم در وجود صانع جل و علا *

فصل سوم در توحید *

فصل چهارم در معرفت حق تعالی *

فصل پنجم در صفات و افعال حق *

فصل ششم در تسبیح و ذکر *

فصل هفتم در ذکر مفاتیح *

فصل هشتم در دعا *

فصل نهم در نعمت رسول الله صلی اللہ علیہ و آله و سلم *

فصل دهم در صلوٰۃ و سلام بر سید الانام صلی اللہ علیہ و سلم *

فصل یازدهم در معراج *

فصل دوازدهم در ممناقب خلفای راشدین *

فصل سیزدهم در دوستی اهلبیت و ممناقب ایشان *

فصل چهاردهم در ذکر صحابه و تابعین *

فصل پانزدهم در نبوت *

فصل شانزدهم در ولایت *

فصل هفدهم در معجزات *

فصل هزدهم در کرامات *

فصل نوزدهم در اسلام و ایمان *

فصل بستم در تقلید و اجتهاد *

فصل بست و یکم در مذهب و اختلافات آن *

فصل بست و دویم در ذکر رواض *

فصل بست و سوم در ذکر مدعیان الوهیت و نبوت *

فصل بست و چهارم در کفر *

فصل بست و پنجم در الحاد و ارتداد *

فصل بست و ششم در بت پرستی *

فصل بست و هفتم در تخلص *

فصل بست و هشتم در کیش هندو *

فصل بست و نهم در فسق *

فصل سیم در توبه و استغفار *

فصل سی و یکم در ندامت و اعتذار *

فصل سی و دوم در شریعت و تکلف *

فصل سی و سوم در نیت *

فصل سی و چهارم در علم و عمل *

فصل سی و پنجم در جبر و اختیار *

فصل سی و ششم در قضا و قدر *

فصل سی و هفتم در سعادت و شقاوت *

فصل سی و هشتم در عزو ذل *

فصل سی و نهم در حسنات و سیئات *

فصل چهلم در طاعت و عبادت *

فصل چهل و یکم در زهد و تقوی *

فصل چهل و دوم در طهارت *

فصل چهل و سوم در اذان *

فصل چهل و چهارم در نماز *

فصل چهل و پنجم در روزه *

فصل چهل و ششم در زکوة *

فصل چهل و هفتم در حج *

- فصل چهل و هشتم در کعبه شریف *
- فصل چهل و نهم در قبله *
- فصل پنجماه در معرفت سمت قبله *
- فصل پنجماه و یکم در مساجد *
- فصل پنجماه و دوم در تصوف *
- فصل پنجماه و سوم در وجود و سماع *
- فصل پنجماه و چهارم در شیعی و مرید *
- فصل پنجماه و پنجم در ریا *
- فصل پنجماه و ششم در مخالفت نفس *
- فصل پنجماه و هفتم در ریاضت *
- فصل پنجماه و هشتم در تجرد و تعلق *
- فصل پنجماه و نهم در توکل *
- فصل شصتم در قناعت *
- فصل شصت و یکم در صبر *
- فصل شصت و دوم در شکر *
- فصل شصت و سوم در شکایت *
- فصل شصت و چهارم در رضا و تسلیم *
- فصل شصت و پنجم در اخلاص *
- فصل شصت و ششم در یقین *
- فصل شصت و هفتم در ثبات و استقامه *
- فصل شصت و هشتم در خوف *
- فصل شصت و نهم در رجا *
- فصل هفتادم در یاس *
- فصل هفتاد و یکم در امن *
- فصل هفتاد و دوم در اخلاق و تهذیب آن *
- فصل هفتاد و سوم در عادت *
- فصل هفتاد و چهارم در ادب *
- فصل هفتاد و پنجم در انکسار و هضم نفس *

- فصل هفتاد و ششم در حسن ظن *
- فصل هفتاد و هفتم در تواضع *
- فصل هفتاد و هشتم در تحييه و سلام *
- فصل هفتاد نهم در تکبر و عجب *
- فصل هشتادم در غرور *
- فصل هشتاد و یکم در تفاخر *
- فصل هشتاد و دوم در مدح و ذم *
- فصل هشتاد و سوم در ذكر جميل *
- فصل هشتاد و چهارم در ذكر اخيار و اشراف *
- فصل هشتاد و پنجم در احسان *
- فصل هشتاد و ششم در مكاففات و مجازات *
- فصل هشتاد و هفتم در عفو *
- فصل هشاد و هشتم در شفاعت *
- فصل هشاد و نهم در انتقام *
- فصل نوادم در حلم *
- فصل نود و یکم در شرم و حیا *
- فصل نود و دوم در رحم *
- فصل نود و سوم در رفق و شدت *
- فصل نود و چهارم در مدارا و مواسا *
- فصل نود و پنجم در غصب *
- فصل نود و ششم در حسد *
- فصل نود و هفتم در حرص *
- فصل نود و هشتم در طمع *
- فصل نود و فهم در استغنا *
- فصل صدم در کرم و فضيلت آن *
- فصل صد و یکم در فتوت و مروت *
- فصل صد و دوم در منت *
- فصل صد و سوم در اخبار *

- فصل صد و چهارم در سوال *
- فصل صد و پنجم در هدیه *
- فصل صد و ششم در اسراف *
- فصل صد و هفتم در بخل *

Bâb II, treating of sovereignty, government, rules and precepts relating to administration :

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol. 66^a, in 77 *Fasl* :—

- فصل اول در جاه و ریاست *
- فصل دوم در خلافت و امامت *
- فصل سوم در سلطنت *
- فصل چهارم در ذکر برخی از عظمای ملوک *
- فصل پنجم در علو همت *
- فصل ششم در حفظ ناموس سلطنت *
- فصل هفتم در حکم و نفاذ آن *
- فصل هشتم در سیاست *
- فصل نهم در مهابت *
- فصل دهم در اکاہ بودن سلطان *
- فصل یازدهم در فرصت *
- فصلدوازدهم در مشورت *
- فصل سیزدهم در تدبیر و تقدير *
- فصل چهاردهم در عزم و حزم *
- فصل پانزدهم در عجلت و تانی *
- فصل شانزدهم در تجربه *
- فصل هفدهم در عمل فرمودن *
- فصل هزدهم در عزل و نصب *
- فصل نوزدهم در وزارت و آداب آن *
- فصل بستم در عمال سلطان و کتاب دیوان *
- فصل بست و پنجم در دبیر و ادب *

- * فصل بست و دوم در رسولان و کار ایشان *
- * فصل بست و سوم در رعایا و دهاقین *
- * فصل بست و چهارم در زراعت *
- * فصل بست و پنجم در قضا و آداب آن *
- * فصل بست و ششم در فتوی *
- * فصل بست و هفتم در احتساب *
- * فصل بست و هشتم در اقامت حدود *
- * فصل بست نهم در معاملات و خصومات *
- * فصل سیم در رشوت *
- * فصل سی و یکم در شهادت *
- * فصل سی و دوم در قسم *
- * فصل سی و سوم در عدل *
- * فصل سی و چهارم در ظلم *
- * فصل سی و پنجم در قتل *
- * فصل سی و ششم در قصاص و دیت *
- * فصل سی و هفتم در غارت و سبی *
- * فصل سی و هشتم در حبس *
- * فصل سی و نهم در بار دادن سلطان *
- * فصل چهلم در تزئین و ترتیب بارگاه *
- * فصل چهل و یکم در تاج و تخت *
- * فصل چهل و دوم در سکه و خطبه *
- * فصل چهل و سوم در علم و رایت *
- * فصل چهل و چهارم در نوبت *
- * فصل چهل و پنجم در خاتم *
- * فصل چهل و ششم در خیمه *
- * فصل چهل و هفتم در فرش *
- * فصل چهل و هشتم در نشستن سلطان با علماء و ندماء *
- * فصل چهل و نهم در صحبت سلطان و آداب آن *

فصل پنجم در آداب نديمي *

فصل پنجهه و يكم در رکوب و نزول *

فصل پنجهه و دوم در لشکر کشیدن و سفر کردن *

فصل پنجهه و سوم در صلح و جنگ و آداب آن *

فصل پنجهه و چهارم در درع و سلاح *

فصل پنجهه پنجم در جهاد و شهادت *

فصل پنجهه و ششم در شجاعت و جبن *

فصل پنجهه و هفتم در هزيمت و فرار *

فصل پنجهه و هشتم در ذکر بعضی از بدايع معارك *

فصل پنجهه و نهم در ذکر برخی از تدبیرات *

فصل شصتم در کمیت و کیفیت سپاه *

فصل شصت و يكم در صفت سالار سپاه *

فصل شصت و دوم در ترتیب و تجهیز سپاه *

فصل شصت و سوم در مرسوم دادن به سپاه *

فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *

فصل شصت و پنجم در نگاهداشت مراتب سپاه و رعیت *

فصل شصت و ششم در اسم و لقب *

فصل شصت و هفتم در خدمت *

فصل شصت و هشتم در ترتیب حشم و خدم *

فصل شصت و نهم در رعایت تربیت یافتنگان *

فصل هفتادم در رعایت حقوق خدمت *

فصل هفتاد و يكم در طاعت ولاة *

فصل هفتاد و دوم در ادائی حقوق نعمت *

فصل هفتاد و سوم در بغي کفران نعمت *

فصل هفتاد و چهارم در رونا *

فصل هفتاد و پنجم در غدر *

فصل هفتاد و ششم در بندگی و ارادت *

فصل هفتاد و هفتم در ذکر خواجه سرا *

Bab III, on reason, knowledge, efficiency and deficiency :

باب سوم در عقل و علم و عیب و هنر و انجه مناسب است بدین
on fol. 116^a, in 80 *Fasl* :—

- * فصل اول در عقل و فک *
- * فصل دوم در جذون *
- * فصل سوم در حمق *
- * فصل چهارم در ذکا و فهم *
- * فصل پنجم در مکر و حیله *
- * فصل ششم در علم و حکمت *
- * فصل هفتم در فضیلت علم *
- * فصل هشتم در آداب علما *
- * فصل نهم در فضیلت علما *
- * فصل دهم در طلب علم و آداب آن *
- * فصل یازدهم در درس و مذاکرة *
- * فصلدوازدهم در تذکرو نسیان *
- * فصل سیزدهم در خطأ و صواب *
- * فصل چهاردهم در حجت و برهان *
- * فصل پانزدهم در سوال *
- * فصل شانزدهم در جواب
- * فصل هفدهم در تصنیف و تالیف *
- * فصل هزدهم در اسلوہ و اجویہ *
- * فصل نوزدهم در ذکر عالم و جاہل *
- * فصل بستم در جهل و نکوهش *
- * فصل بست و یکم در عیب و هنر *
- * فصل بست و دوم در عیب جوئی و عیب پوشی *
- * فصل بست و سوم در کلام و سکوت *
- * فصل بست و چهارم در فضیلت سخن *
- * فصل بست و پنجم دز فصاحت و بلاغت *
- * فصل بست و ششم در ادب سخن گفتن *

فصل بست و هفتم در اسرار و کنمان آن *

فصل بست و هشتم در صدق *

فصل بست و نهم در قول و فعل *

فصل سیم در کذب *

فصل سی و یکم در عهد و وفا *

فصل سی و دوم در تهمت و افترا *

فصل سی و سوم در غیبت *

فصل سی و چهارم در شتم *

فصل سی و پنجم در نمیمه و غمز *

فصل سی و ششم در مزاح و مطابه *

فصل سی و هفتم در وعظ و نصیحت *

فصل سی و هشتم در ذکر خطیب و راعظ *

فصل سی و نهم در صورت بعضی از خطب *

فصل چهلم در صورت بعضی از رسائل *

فصل چهل و یکم در خط و کتابت *

فصل چهل و دوم در دوات و قلم *

فصل چهل و سوم در رسایل و مکاتیب *

فصل چهل و چهارم در شعر *

فصل چهل و پنجم در صلة شعرا *

فصل چهل و ششم در معما *

فصل چهل هفتم در علم عروض *

فصل چهل و هشتم در علم قوافی *

فصل چهل و نهم در صرف و نحو *

فصل پنجاهم در لغت *

فصل پنجاه و یکم در قراءت *

فصل پنجاه و دوم در قران شریف و تلاوت آن *

فصل پنجاه و سوم در تفسیر *

فصل پنجاه و چهارم در حدیث *

- * فصل پنجم و پنجم در دعوات *
- * فصل پنجم و ششم در کلام *
- * فصل پنجم و هفتم در فقه و اصول *
- * فصل پنجم و هشتم در طب *
- * فصل پنجم و نهم در صحت و عائیت *
- * فصل شصت در بیماری *
- * فصل شصت و یکم در عیادت *
- * فصل شصت و دوم در علم حروف *
- * فصل شصت و سوم در علوم غریبه *
- * فصل شصت و چهارم در علم دم و دهن *
- * فصل شصت و پنجم در علم رمل *
- * فصل شصت و ششم در تطییر و تفاؤل *
- * فصل شصت و هفتم در علم شانه *
- * فصل شصت و هشتم در کهانت *
- * فصل شصت و نهم در تعبیر *
- * فصل هفتادم در خواب و بیداری *
- * فصل هفتاد و یکم در هیئتات و نجوم *
- * فصل هفتاد و دوم در اسطلاب *
- * فصل هفتاد و سوم در بعضی از مسایل نجوم *
- * فصل هفتاد و چهارم در برخی از احکام *
- * فصل هفتاد و پنجم در علم حساب *
- * فصل هفتاد و ششم در مساحت *
- * فصل هفتاد و هفتم در سیاق و استیفا *
- * فصل هفتاد و هشتم در علم انساب *
- * فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Fasl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muhammad and his companions, the Imâms, kings, eminent authors, poets, saints and other distinguished personages, are given under each year in

chronological order since the date of the first year of the Hijrah down to A.H. 1040=A.D. 1631, the year in which Shâh Jahân marched on the Deccan, foll. 173^b-200^b.

فصل هشتادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

باب چهارم در عشق و معحبت و عداوت و فقر و غنی و میش و غم و لهو
— on fol. 200^b, in 75 *Fâsl* :—

- فصل اول در عشق *
- فصل دوم در شوق و ذوق *
- فصل سوم در هجر و ولد *
- فصل چهارم در انس و وحشت *
- فصل پنجم در شهرت و خمول *
- فصل ششم در مجانست و مجانست *
- فصل هفتم در زیارت *
- فصل هشتم در تقدیم و تاخیر و آداب نشستن در مجالس *
- فصل نهم در دوستی و آشنائی *
- فصل دهم در دشمنی و عداوت *
- فصل یازدهم در شماتت و لجاج *
- فصل دوازدهم در فقر *
- فصل سیزدهم در غنی *
- فصل چهاردهم در نکوهش مال *
- فصل پانزدهم در جمع مال *
- فصل شانزدهم در زر و سیم *
- فصل هفدهم در جواهر *
- فصل هرثدهم در نقد و نسیه *
- فصل نوزدهم در قرض *
- فصل بستم در امانت و خیانت *
- فصل بست و بیکم در دزدی *
- فصل بست و دوم در سعی *

- فصل بست و سوم در کسل *
- فصل بست و چهارم در شغل و فراغ *
- فصل بست و پنجم در سفر *
- فصل بست و ششم در راه رفتن *
- فصل بست و هفتم در وطن و غربت *
- فصل بست و هشتم در تجارت و آداب آن *
- فصل بست و نهم در ریوا *
- فصل سیم در کیل و میزان *
- فصل سی و یکم در کسب و صناعت *
- فصل سی و دوم در نقاشی *
- فصل سی و سوم در جوalahی *
- فصل سی و چهارم در رزق و طلب آن *
- فصل سی و پنجم در حلال و حرام *
- فصل سی و ششم در سیری و گرسنگی *
- فصل سی و هفتم در قلت و کثوت اکل *
- فصل سی و هشتم در آداب طعام خودین *
- فصل سی و نهم در طعام دادن و فضیلت آن *
- فصل چهلم در آداب سفره کشیدن *
- فصل چهل و یکم در ضیافت *
- فصل چهل و دوم در بخل بر طعام *
- فصل چهل و سوم در الوان طعام *
- فصل چهل و چهارم در لطایف *
- فصل چهل و پنجم در قحط و غلا *
- فصل چهل و ششم در لباس *
- فصل چهل و هفتم در خلعت دادن *
- فصل چهل و هشتم در رنگ *
- فصل چهل و نهم در بوی *
- فصل پنجاهم در عیش و طب *

- فصل پنجه‌اه و یکم در لذت *
- فصل پنجه‌اه و دوم در خنده *
- فصل پنجه‌اه و سوم در طلاقت *
- فصل پنجه‌اه و چهارم در گریه *
- فصل پنجه‌اه و پنجم در غم و وهم *
- فصل پنجه‌اه و ششم در عسر و پسر *
- فصل پنجه‌اه و هفتم در مصیبت و بلا *
- فصل پنجه‌اه و هشتم در صبر بر مصیبت *
- فصل پنجه‌اه و نهم در تعزیه و ماتم *
- فصل شصتم در لعب و قمار *
- فصل شصت و یکم در فرد *
- فصل شصت و دوم در شطرنج *

The sixty-second *Fasl* on Chess contains several problems illustrated by diagrams.

- فصل شصت و سوم در چورنگ *
- فصل شصت و چهارم در گنجفه *
- فصل شصت و پنجم در لعبه‌ای دیگر *
- فصل شصت و ششم در چوگان بازی *
- فصل شصت و هفتم در شکار و آداب آن *
- فصل شصت و هشتم در شراب و نکوهش *
- فصل شصت و نهم در مستی *
- فصل هفتادم در صفت شراب و آداب شرب *
- فصل هفتاد و یکم در ذکر برخی میخوارگان *
- فصل هفتاد و دوم در بندک *
- فصل هفتاد و سوم در افیون *
- فصل هفتاد و چهارم در سرود و صفت آن *
- فصل هفتاد و پنجم در رقص *

Bâb V, Universe, time, life, death, sphere, elements, nature, etc.

باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و عناصر و موالید و ما پتعلق بهما on fol. 253^b, in 96 *Fasl*:—

- * فصل اول در عالم و حوادث آن *
- * فصل دوم در دنیا و اخیری *
- * فصل سوم در نکوهش دنیا و طالب آن *
- * فصل چهارم در ترک دنیا *
- * فصل پنجم در فدا و انقلاب دنیا *
- * فصل ششم در زمان *
- * فصل هفتم در فصول *
- * فصل هشتم در ایام و لیالی *
- * فصل نهم در صبح و شفق *
- * فصل دهم در سال و ماه *
- * فصل یازدهم در عمر *
- * فصلدوازدهم در غنیمت دانستن عمر *
- * فصل سیزدهم در غفلت *
- * فصل چهاردهم در کودکی و جوانی و پیری *
- * فصل پانزدهم در محسان *
- * فصل هفدهم در روح و جسم *
- * فصل هزدهم در حیات و موت *
- * فصل نوزدهم در وبا *
- * فصل بستم در جناره *
- * فصل بست و یکم در کفن *
- * فصل بست و دوم در قبر *
- * فصل بست و سوم در میدراش *
- * فصل بست و چهارم در مرثیه *
- * فصل بست و پنجم در حشر و فشر *
- * فصل بست و ششم در محاسبه و ثواب و عقاب *
- * فصل بست و هفتم در بهشت *
- * فصل بست و هشتم در اعراف *
- * فصل بست و نهم در دوزخ *

فصل سیم در انلاک *

فصل سی و یکم در کواکب *

فصل سی و دوم در ابعاد اجرام *

فصل سی و سوم در هیئتات فلک و عذاصر *

فصل سی و چهارم در آتش *

فصل سی و پنجم در باد *

فصل سی و ششم در آب *

فصل سی و هفتم در خاک *

فصل سی و هشتم در نباتات *

فصل سی و نهم در ریاحین *

فصل چهلم در اثمار *

فصل چهل و یکم در ابر و برف و باران *

فصل چهل و دوم در رعد و برق *

فصل چهل و سوم در شهاب *

فصل چهل و چهارم در قوس قزح *

فصل چهل و پنجم در عيون و انفجار آن *

فصل چهل و ششم در آبار *

فصل چهل و هفتم در انها *

فصل چهل و هشتم در بخار *

فصل چهل و نهم در سفینه *

فصل پنجاهم در جبال *

فصل پنجاه و یکم در هیئتات زمین و تقسیم آن باقالبم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll. 281^a-305^b.

فصل پنجاه و دوم در بلاد *

فصل پنجاه و سوم در خانه و سرا *

فصل پنجاه و چهارم در ذکر بعضی از اینیّه عالم *

فصل پنجاه و پنجم در جوار و حقوق آن *

- فصل پنجاه و ششم در حمام *
- فصل پنجاه هفتم در مدرسه و خانقاہ *
- فصل پنجاه و هشتم در قلعه *
- فصل پنجاه و نهم در ملایکه *
- فصل شصتم در جن و شیاطین *
- فصل شصت و یکم در حیوانات *
- فصل شصت و دوم در انسان *
- فصل شصت و سوم در یاجوج و ماجوج *
- فصل شصت و چهارم در قلب *
- فصل شصت و پنجم در حواس *
- فصل شصت و ششم در طول و قصر *
- فصل شصت و هفتم در قوت و ضعف *
- فصل شصت و هشتم در حسن و جمال *
- فصل شصت و نهم در صورت و سیرت *
- فصل هفتادم در قبیح *
- فصل هفتاد و یکم در علم فراتست *
- فصل هفتاد و دوم در اخلاق *
- فصل هفتاد و سوم در عطسه *
- فصل هفتاد و چهارم در فاخن چیدن *
- فصل هفتاد و پنجم در نسب و حسب *
- فصل هفتاد و ششم در توالد و تناسل *
- فصل هفتاد و هفتم در حقوق والدین *
- فصل هفتاد و هشتم در اولاد *
- فصل هفتاد و نهم در اخوان و اقربا *
- فصل هشتادم در تزویج و مناکحه *
- فصل هشتاد و یکم در غیرت *
- فصل هشتاد و دوم در عفت و عصمت *
- فصل هشتاد و سوم در شهوت *

- فصل هشتاد و چهارم در نکوهش تزویج *
- فصل هشتاد و پنجم در طلاق *
- فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان *
- فصل هشتاد و هفتم در لطائف *
- فصل هشتاد و هشتم در بوسه و ملاعده *
- فصل هشتاد و نهم در معاشرت *
- فصل نویم در زنا و فیادت *
- فصل نویم و یکم در لواطت *
- فصل نود و دوم در آلت *
- فصل نود و سوم در فرج *
- فصل نود و چهارم در حیض *
- فصل نود و پنجم در بول و غایط *
- * فصل نود و ششم در خرطه *

Khâtimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order :

خاتمة الكتاب در اسما، on fol. 341^b.

A table of contents is given at the end of the preface, occupying foll. 2^a-5^b.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C. Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Najîb 'Alî Khân, alias Sayyid Husayn ul-Hasanî, bears a colophon in which the scribe says that he completed the transcription at Shâhjahânâbâd in the garden of Shâ'istah Khân on Wednesday, 16 Dulqa'd, A.H. 1138, the eighth year of Ma'hammad Shâh's reign :—

[Amir-ul-Umarâ Shâ'istah Khân, with his original name Abû Tâlib, or Mirzâ Murâd, was the son of Wazîr Âsaf Khân, and grandson of Nûrjahân's father I'timâd-ud-Daulah. He was appointed Wazîr by the emperor Shâh Jahân. In 1047 = A.D. 1638 he was appointed governor of Berar, and in A.H. 1062 = A.D. 1652 to the important command of Gujarât. He became governor of the Deccan in A.H. 1069 = A.D. 1659, and of Bengal in A.H. 1077 = A.D. 1666. He died in A.H. 1105 = A.D. 1694. The remnants of his tomb and his garden are still to be seen at Âgrah on the banks of the Jamnâ.]

بتأريخ شانزدهم ذى قعدة سنة ١١٣٨ هجري و سنه هشت جلوس
محمد شاه باشا غازى روز چهار شنبه اين كتاب که موسوم است به شاهد
صادق تصنيف صادق صفاهاني بدستخط جميع ياران در دار الخلافه
شاهجاهان آباد در باغ شايسنه خان مرحوم بدستخط بندۀ درگاه خلائق پناه
نجیب علی خان عرف سید حسین الحسنی صورت اتمام پذیرفت *

On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS. through Mirzâ Murâd 'Ali and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

fol. 267 ; lines 21 ; size $7\frac{3}{4} \times 6$; $7\frac{1}{4} \times 4$.

عقول عشرة 'UQÜL-I 'ASHRAH.

A compendium of science.

Author : Muhammad Barârî Ummî ibn Muhammad Jamshîd
bin Jabbârî Khân ibn Majnûn Khân Qâqshâl : ابی ابن جمشید بن جباری خان ابن مجنوں خان فاقشال

Beginning :—

حمدی کہ لایق درگاه کبریا باشد قدرت انسان نیست کہ توائد
بعجا آورد الخ *

In the preface the author says that he wrote this work in A.H. 1084 = A.D. 1673 for the use and information of his friends. He incidentally mentions on fol. 184^a that in the reign of Shâh Jahân, A.H. 1047 = A.D. 1637, he was present in an assembly at كواره, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol. 266^a, he says that once he visited the tomb of Sultân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل with numerous subdivisions styled کیاست - فهم فراست and کیاست - فهم فراست. The main divisions are :

I. (در بیان کرۂ افلاک) The celestial globe, on fol. 4^b, in sixteen فراست، فهم nine and two کیاست.

فہم II. عقل دوم The Astrolabe (در اسٹر لاب), on fol. 56^b, in six فہم and three فراست

فہم III. عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine فہم and five فراست

در کره زمین و انجھے بدو مناسب (عقل چهارم) فہم and seven فراست است, on fol. 75^a, in thirty-seven فہم

The twenty-second, fol. 146^a, contains short notices of eminent saints; the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions.

فہم V. عقل پنجم Medicine (در علم طب), on fol. 193^b, in sixteen فہم, twenty فراست and ten کیاست.

فہم VI. عقل ششم Mountains (در جبال), on fol. 233^b, in two and one فراست.

در معدنیات (عقل هفتم) Minerals, vegetables and animals (و نباتات و حیوانات), on fol. 239^b, in six and six فہم.

فہم VIII. عقل هشتم Seas (در بخار), on fol. 257^a, in two.

در وضع و اختراع (عقل نهم) Creations, inventions, wonders. (و عجائب), on fol. 261^b, in three فہم.

The tenth, on Time and space (در زمان و مکان), is wanting, and the MS. ends after the ninth with the following versified chronogram expressing the date of completion of the work.

پی تاریخ این تالیف امی چو پرسیدیم از علمای هر شهر
یکنی زیشان ز روی اطفب فرمود عقول عشرہ و اعجوبہ دهر

A full table of contents is given at the beginning, foll. 2^a-4^b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, i, p. 43.

Written in a careless Ta'līq.

Apparently 18th century.

بر اعدادی دین شد مظفر حسین A seal, dated A.H. 1277, and bearing the inscription

Emendations are occasionally found on the margins.

No. 915.

fol. 152; lines 19; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

رشحات الفنون

RASHHĀT-UL FUNŪN.

An encyclopædia of sciences.

Author: Amîn-ud-Dîn Khân bin Sayyid Abul Makârim bin Sayyid Amîr Khân Husayynî ul-Harawî
 امین الدین خان بن سید ابو المکارم سید امیر خان حسینی الهروی
 بن سید امیر خان حسینی الهروی

Beginning:—

سپاس بیقياس آن معبد مطلق و آن مسجد بحرق را جل

شانه النج *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol. 2^a expresses the date of completion of the work, A.H. 1123 = A.D. 1711.

The work is divided into sixteen *Rashhāt* enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents:—

Rashhah I. Exegesis of the Qurâن, علم تفسیر, fol. 2^a.*Rashhah* II. Traditional sayings, علم حدیث, fol. 3^b.*Rashhah* III. Fundamental principles of faith, شعب الایمان, fol. 5^a.*Rashhah* IV. Scholastic Theology, عقاید و کلام, fol. 5^b.*Rashhah* V. Fundamental principles of the law, اصول فقه, fol. 7^b.*Rashhah* VI. Law فقه, fol. 8^b.*Rashhah* VII. Doctrines of Sûfism, صوفیة, fol. 10^a.*Rashhah* VIII. Science and its branches, حکمت و تقسیم اقسام آن, fol. 14^a.*Rashhah* IX. Medicine طب, fol. 18^a.*Rashhah* X. Practical Philosophy, حکمت عملیہ, fol. 26^a.*Rashhah* XI. Syntax نحو, fol. 34^b.*Rashhah* XII. Flexion, صرف, fol. 37^a.*Rashhah* XIII. Rhetoric, معانی, fol. 37^b.*Rashhah* XIV. Eloquence, بیان, fol. 40^a.*Rashhah* XV. Ornaments of speech, بدیع, fol. 41^a.*Rashhah* XVI. History تاریخ, fol. 41^b.

The sixteenth or the last *Rash̤hah* is an abridgment of universal history. It begins with Âdām, and is brought down to the death of Aurangzib.

Written in ordinary Ta'liq.

Dated Pûnah, Rabî' II. A.H. 1273.

Scribe: سید احمد ابن سید حبیب اللہ.

No. 916.

fol. 143; lines 17; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTASAR-I MUFID.

A short general compendium of science.

Author: Sayyid Muhammad Aslam Bangâlî Pandwâ'i سید محمد اسلام بنگالی پندوائی

Beginning:—

سبحان الله حکمت بالغه خالق ارض و سموات بمرتبه شامل الغر *

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Ǧulâm 'Alî from the works of 'Alâ-ud-Dîn Abû 'Alî Qûshjî, Hamd Ullah Mustaussî Qazwînî, Tûsî, Muhammad Barârî, Maṣlîh-ud-Dîn Lârî, and others. The date of composition of the work, A.H. 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Maṭlab* and twenty *Fâ'idah* as follows.

مطلوب در معرفت مجردات و مركبات که مبادی ایجاد کاینات اند و هم
آن لزومات fol. 2^a.

فایده اول در بیان عقول. fol. 11^b.

فایده دوم در بیان احوال اجرام علوی fol. 12^b.

فایده سوم در بیان ملائکه و حمله عرش و سکان سموات. fol. 28^b.

فایده چهارم در بیان صبح و شفق. fol. 29^a.

فایده پنجم در بیان معاق و هلال و بدر. fol. 29^a.

فایده ششم در بیان کسوف افتاب و خسوف ماه. fol. 30^a.

فایده هفتم در بیان تاریخ سال و ماه و اجزاء آن از شبازووز و ساعت. fol. 30^b.

فایده هشتم در بیان کون و فساد. fol. 36^b.

فایده نهم در بیان عذاصر اربعه. fol. 37^a.

فایده دهم در بیان انسان. fol. 117^a.
 فایده پازدهم در بیان نفس انسانی و ارواح. fol. 119^a.
 فایده دوازدهم در بیان حواس خمس ظاهر و حواس خمس باطن. fol. 122^a.
 فایده سیزدهم در بیان قوای باعنه و قوای خادمه و قوای مخدومه. fol. 124^a.
 فایده چهارم در بیان قوای عقلیه. fol. 125^b.
 فایده پانزدهم در بیان تکوین نطفه و تشریح و ترکیب اعضا. fol. 126^a.
 فایده شانزدهم در بیان سن و عمر. fol. 132^a.
 فایده هفدهم در بیان انواع که در تحت اجناس فضایل اند. fol. 134^a.
 فایده هجدهم در بیان انواع اضداد اجناس فضایل که آنرا رذاب گویند. fol. 137^a.
 فائده نوزدهم در بیان جن و شیاطین. fol. 139^a.
 فایده بستم در بیان اسمی علوم حکمت نظری و حکمت عملی. fol. 140^b.

Written in ordinary *Ta'liq*.

Not dated ; 19th century.

No. 917.

fol. 75 ; lines 12 ; size 8 × 5½ ; 6 × 3½.

فرمان جعفری

FARMĀN-I JA'FARĪ.

A tract on logic, theology, natural philosophy, etc.

Beginning :—

تجلي طور عقل فلسفة آخرين و مصباح ايوان فهم حقيقت گزين *

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwâb Mirzâ Ja'far Ali Khân. The date of completion given in the beginning is A.H. 1206 = A.D. 1791.

The work is divided into three *Juz* and a *Khâlimah*, with numerous subdivisions enumerated in the beginning of the work.

The three *Juz* treat respectively of logic, natural philosophy and metaphysics.

Written in fair *Ta'liq*.

Dated 10 Muharram, A.H. 1258.

Scribe عیرا لال کول.

No. 918.

pp. 529 (fol. 264); lines 21; size $12 \times 8\frac{1}{4}$; 9×61 .

قواعد المصدرین

QAWÂ'ID-UL-MASDARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Ahmad Ullah bin Muhammed Wâhid bin Shaykh
احمد الله بن محمد واحد بن شیخ امام قویشی

Beginning:—

ستایش حکیمی که در ادراک فذون حکمتش خرد دور بین حکمای

عصر مجهول ^۱

In the preface the author tells us that he wrote this work in A.H. 1261 = A.D. 1845 to make his son fully conversant with the intricacies of Persian grammar:—

که رساله از قواعدات فارسیه چنان بوم باید رسانید که از مطالع

جمیع اقاعد حروف و قواعد ترکیب صیغه‌های و مصادر و اشعار و لغات

تجنیس و غیر تجنیس و غیره فوائد به تحصیل آید *

The work is divided into twenty sections, called *Bayân*, as follows:—

1. p. 5. 0. در چگونگی زبان فارسی و علامت ترکیبات صیغها و ضمیوها و غیره.

2. p. 13. در حروف مفردات و اعراب و املاء و تبدیلات حروف تهجی و مصادر.

3. p. 43. در بحث حروف مركبات و اسمای صفات و جمع و ظرف و فاعل،

و مفعول و چند الفاظ که معنی گوناگون پیدا نماید و حروف ضمیر ذی

روح و غیر ذی روح و تفسیر امثاله و ت Roxhim و مشبه و مشبه به

و اقسام اضافت و تشییه و استعارة و الفاظ تجنیس و سجع و مقلوب

و صنایع لفظی و معنوی و اقسام نظم و کیفیت آن *

4. p. 69. در مصادرات پارسی معه صیغه‌های و ضمیوه‌های از الف ممدوده.

تا یای مثنایه تحثانی *

در اسمای اعضای انسان از سرتا قدم بزبان عربی و فارسی و هندی 5. p. 113.

در اسمای امراض که از بدن انسان متعلق است در زبان عربی 6. p. 117.

و فارسی و هندی *

در اسمای ادویات مفردہ که بتعدیل مزاج انسان ضرور است 7. p. 121.

در اسمای ادویات مركبہ و اجرای معدنی و خواص الادویہ 8. p. 126.

در اسمای آلات و افزار که بکار طبابت و جراحت درکار است 9. p. 130.

و بعضی ظروفات ضروری *

در اسمای ازهار و فواكه و انثار و تره و بیخهای و حبوبات و اغذیات 10. p. 132.

که در خورش انسان مخصوص است *

در اسمای انساب و اکتساب انسان و چار صفت حیوان که بزبان 11. p. 142.

عربی طاییر و ماشی و سایع و زاحف باشد *

در اسمای بلاد و مقامات و انغار و رودخانها 12. p. 159.

در اسمای پیغمبران و سلاطین و حکما و خواتین و پهلوانان 13. p. 175.

و مبارزان و عیمه روزگار سلف معه حقیقت آنها *

در اسمای تلبیسات و پارچهای و سلاحات و سازهای که بکار مطربان 14. p. 200.

و سرو خوانان می آید *

در اسمای سی لحن باربد و دوازده مقام و شش آوازه موسیقی 15. p. 210.

و هفت خط جام جم و هشت کنج خسرو پرویز و سی و هفت نام سیماب

و هفت آتشکده پارسیان و هفت الون با هفت ستاره و هر هفت آرائش زنان و زیورات و نه جواهرات و هفت قلم کتابت و اربع عناسو و حواس خمسه و ذایقه سده و شش جهت از دنیا *

در اسمای هشت بهشت و هفت چشم و هفت دوزخ و الون 16. p. 214.

گوناگون و دوازده ماه شمسی معه بروج آسمان و ماه قمری و هفت اقالیم با هفت ستاره و صفت هفت آسمان و کیفیت هفت زمین و غیره *

در ترکیب نوشتن حساب جمل و حروف ابعده و اوزان اجناس 17. p. 221.

و ادویه و غیره و شمار اعداد معه کوایف آن *

در قواعد و اسمای بعور عروض که برای نظم ضرور است و ترکیب 18. p. 227.

تفطیع کردن معه قافیه و ردیف *

19. p. 249. تجذیس اللغات از الف ممدوحة تا یایی مثنّاة تعثانی

20. p. 523. در لغات مفردہ بربان فارسی و بعضی در عربی از الف ممدوحة.

* تا یایی مثنّاة تعثانی *

The MS. breaks off abruptly at the beginning of the last section with the word بستان under the letter ب.

Written in fair Ta'liq.

19th century.

No. 919.

fol. 105 : lines 15 ; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

A fragment of a work of an encyclopaedic nature.

* The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading :—

المتفرقات چند لغات فلزات و معدنیات و خاصیة آن از اصلاح جوهربان

* و اطباء حزدمدنان وارد شد است الخ

The subjects treated in this copy are :—

Mineralogy, fol. 1^a; prosody and rhyme, fol. 28^b; female beauties, fol. 61^b; human bodies, fol. 81^a; description of horses, camels, weapons, places, etc., fol. 93^a; meanings of detached letters; fol. 98^b; compound letters, fol. 100^a.

Neither the author's name, nor the title of the work could be ascertained. On foll. 39^a-61^b the author reproduces the treatise on rhyme by 'Atâ Ullah bin Maḥmûd ul-Husaynî (d. A.H. 929=A.D. 1523) who extracted it from the *Maqâ'a*, or last section of his exhaustive work on the art of poetry, entitled كمیل الصناعة. It is therefore evident that the present work was written after the death of 'Atâ Ullah.

Written in ordinary Nasta'liq.

Not dated; 19th century.

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

foll. 26 ; lines 15 ; size $9\frac{3}{4} \times 6$; $5\frac{1}{2} \times 2\frac{3}{4}$.

ترجمه بانت سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abî Sulmâ's (d. A.H. 41 = A.D. 661) famous Qâṣîdah in praise of the Prophet.

Translator : Muḥammad Ja'far.

Beginning :—

نقل کرده اند روات ثقات که کعب و بجیر هر دو پسر زهیر بن ابی

سلمی مرنی از مقام خویش بپرون آمده اند *

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islâm and his composition of the Qâṣîdah. The first Arabic *Bayt* begins thus on fol. 4^a.

بانت سعادت فقلبی الیوم متبدول النب ابتدا کرد بسخن فراق و عشق تا

مه بازی و شفقت طلب فماید از حضرت نبویه الن

In the concluding lines it is said that Muḥammad Ja'far translated this Qâṣîdah by order of Shâh Muḥammad ul-Ja'fari.

Written in ordinary Indian Ta'lîq.

Not dated ; 19th century.

No. 921,

foll. 83 ; lines 15 ; size $9\frac{1}{2} \times 6$; 7×4 .

شرح قصیده حمیریه

SHARH-I QASIDAH-I HIMYARIYAH.

A Persian paraphrase and explanation of Sayyid Ismâ'il bin Muḥammad bin Zayd bin Rabî'at ul-Himyari's (d. A.H. 179 or 171 = A.D. 795 or 787) famous قصيدة حمیریه عینیه، also called, composed in praise of the Prophet and his family.

Beginning :—

نَحْمَدُكَ يَا مَنْ أَنْقَذَنَا بِمُحَمَّدِنَ النَّبِيِّ الْمُخْتَارِ الْخَ

For the Arabic original see Loth. Arabic Catalogue, No. 371, xii.

The translator's name is not given. The commentary begins thus on fol. 7^b :—

لَامْ عَمْرٌ وَبِاللَّوْيِيْ مَرْبُعٌ لَوْيِيْ بِالْكَسْرِ بِالْقَصْرِ مَنْقُطَعُ الرَّمْلِ

* الخ

The commentary is preceded by a biographical sketch of Sayyid Ismâ'il with an account of the incidents connected with his interview with Ja'far Shâdiq, the sixth Imâm of the Shî'ah.

Written in careless Ta'liq.

Dated 28 Ramadân, A.H. 1253.

Scribe : سید الهی بخش.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 922.

foll. 109 ; lines 17 ; size 8 $\frac{3}{4}$ × 5 ; 5 $\frac{3}{4}$ × 2 $\frac{3}{4}$.

شرح قصيدة بردہ

SHARH-I QASIDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Dîn Abû 'Abd Ullah Muhammâd bin Sa'îd Bûshîrî's (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qâsidah in praise of the Prophet, entitled Burdah بردہ.

Commentator : Ga'danfar bin Ja'far Husaynî غضنفر بن جعفر حسینی.

Beginning :

موزون ترین کلامی که ارکان بیت المعمور قصيدة سخنواری ازو سالمست

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Aumer, Arab. Catalogue, p. 234; G. Flügel i, p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Hâj. Khal. iv, p. 523; etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-

tion ; French translation by De Sacy in Garcin de Tassy's *Exposition de la foi Musulmane*, pp. 127-148.

For other Persian commentaries on Burdah see Ethé, India Office Lib. Catalogue, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the Burdah and begins on fol 3^b with the first *Bayt* of the Qaṣidah. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی. The Arabic text is written in red.

Written in good Nasta'liq.

Dated 28 Ṣafar, year not given ; apparently 17th century. The original folios are placed in new margins

Scribe : محمد قاسم.

No. 923.

foll. 168 ; lines 17; size 8½ × 4¾ ; 5½ × 2¾.

شرح قصيدة بردہ

SHARH-I QAṢIDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Būṣīrī's Qaṣidāh.

The work begins at once with the commentary on the first Arabic *Bayt* thus :—

امن تذكر جيран الخ الجوهر - التذكرة ياد آوردن الجار همسایه

الجيран جمع ذي خداوند سلم درخت است در بادیه یا اسم موضع الخ *

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word المفعول or اللغو ; then follows a grammatical explanation, called التصریف, then a syntactical explanation, called النحو, then a paraphrase, introduced by the word میگوید, then a detailed mystical explanation of the *Bayt*, called النکات, and finally a general summing up, termed العاصل.

Written in minute Nasta'liq, with occasional marginal notes.

Not dated ; 18th century.

No. 924.

foll. 41 ; lines 15 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح قصيدة برد

SHARH-I QAŚIDAH-I BURDAH.

Another Persian commentary on Bûṣîrî's Qâṣidah.

Commentator : Nizâm-ud-Dîn ibn Muhammâd Rustum bin 'Abd ullah ul-Khujandî ul-Âminâbâdi
 نظام الدين بن محمد رستم بن عبد الله الخجandi الامينابادي

Beginning :—

ثنای بی انتها و سپاس بیقیاس برای صانع علیم فرد و قدیم

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian.

The author quotes verses from several poets, the latest of whom is 'Urfî who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance.

Written in fair Ta'liq.

Not dated ; 19th century.

Scribe : خیر الله

No. 925.

foll. 44 ; lines 21 ; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

شرح قصيدة برد

SHARH-I QAŚIDAH-I BURDAH.

Another Persian commentary on Bûṣîrî's Qâṣidah.

Beginning :—

قال الشیخ الامام الفاضل العلامه شرف الدين ابو عبد الله محمد بن

سعید البوصیری الخ *

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold *Naskh*, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase. There is a lacuna on fol. 40^a indicated by the following note : در این مقام یک ورق نسبت.

Written in ordinary Indian Ta'liq, with occasional marginal notes.

Dated 3 Jumâdâ I, A.H. 1205.

Scribe: محمد.

No. 926.

fol. 112 ; lines 19 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح قصيدة بردہ

SHARH-I QASIDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûshîrî's Qasîdah-i Burdah.

The MS. opens abruptly thus :—

..... الامتنال مسکون و مسامح کوناکون از کنج

خمول احرام جلال بسته متوجه در کاه الخ *

The commentary opens on fol. 12^b with the first *Bayt* of the Arabic, thus :—

امن تذكر جيران بدبي سلم العي التذکر ياد کردن و ياد آوردن جار

همسایه جیران جمعش در صاحب سلم الخ *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المفردات ; then follows the grammatical and syntactical explanation, introduced by the word التركيب, and finally a general summing up, حاصل الفحوى.

The MS. breaks off in the middle of the Arabic *Bayt* معاربه هم العجال فسل عنهم مصادمهem و قتال احتمال شداید است و عدم تاثر و انفعال و این خصال در

The MS. is damaged and pasted over with patches throughout.

Written in ordinary Nasta'liq.

Not dated ; 18th century.

No. 927.

fol. 356 ; lines 19 ; size $9\frac{1}{4} \times 6\frac{1}{2}$: $6\frac{1}{2} \times 4$.

شرح دیوان علی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Dîwân of 'Alî bin Abû Tâlib.

Commentator : Husayn bin Mu'în-ud-Dîn ul-Maybûdî حسین :
بن معین الدین المیبدی

Beginning :—

سپاس سعادت اس اس و شکر عدالت لبدس معبودی را که اعلام فبوت

ولایت النج*

Husayn Maybûdî, who adopted the poetical *nom de plume* Manqî, was born, according to Sâm Mirzâ's *Tuhfah-i Sâmî*, in Maybûd, a village in Yazdajird. [The correct reading is Maybûd, and not Maybid or Maybud as generally accepted by modern writers. The author of the *Ansâb* (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place : بقش المیم و سکون الیاء : that is to say, the village of the two letters mentioned in the name. The name is also given as *Mâyibûd*.] He studied philosophy in Shîrâz under Dawâñî, that is to say, the celebrated philosopher Muhammad bin As'ad Dawâñî, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see *Habîb-us-Siyar* vol. iii, juz 4, p. 111). Husayn was a well reputed scholar of his time, and, according to Yahyâ Qazwînî's *Lubb-ut-Tawârikh* (see No. 469), was put to death A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ'il Safawî (A.H. 907–930 = A.D. 1502–1524). The author of the *Riyâd-ul-'Ulamâ* says that Husayn died in A.H. 912 = A.D. 1506. See also *Raudât-ul-Jannât*, p. 258. Some others place Husayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also *Habîb-us-Siyar*, vol. iii, juz 4, p. 112. A collection of Husayn's letters is noticed in Krafft, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj. Khal., vol. ii, p. 499 and vi, p. 474. His philosophical treatise جام گیتی نہما is noticed in Rieu ii, p. 812.

For the Arabic Dîwân of 'Alî, with its full title انوار العقول من کلام وصی الرسول see the Arab. Cat. of the British Museum,

p. 276; G. Flügel i, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Dîwân*, by Mustaqîmzâdah Sa'd-ud-Dîn bin Sulaymân, was printed in Bûlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of Sûfîs and philosophers, divided into seven sections, called فاتحه, on account of which the work is generally called فواتح میبدی کتاب فواتح or میبدی فواتح. The seven sections are as follows:—

Fâtihah I, on the true path followed by the elect, fol. 3^b:

* فاتحه اوی در بیان راه راست که مسلوک اعفیا است *

Fâtihah II, on the essence of God, fol. 13^b:

* فاتحه ثانیه در ذات خدا تقدس و تعالی *

Fâtihah III, on the names and attributes of God, fol. 21^b:

* فاتحه ثالثه در اسماء و صفات *

Fâtihah IV, on "the greater man" or the macrocosm, fol. 30^a:

* فاتحه رابعه در انسان کبیر *

Fâtihah V, on "the lesser man" or the microcosm, fol. 46^b:

* فاتحه خامسه در انسان صغیر *

Fâtihah VI, on prophecy and saintship, fol. 69^a:

* فاتحه سادسه در نبوت و ولایت *

Fâtihah VII, on the virtues and prerogatives of 'Alî, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtihah*, by Ǧulâm Husayn bin Hidâyat 'Alî Khân Tabâṭabâ'i is noticed under No. 1319. Beginning of 'Alî's *Dîwân* and the commentary, on fol. 99^a:

الناس من جهة التمثال اكفاء ابو هماده والام حماده
مفهوم تعريف اشارة است به تعیین و تمییز معنی در ذهن سامع و حرف که
نون سیبیویه لام و نون خلیل مجموع همزه و لام است *

In the conclusion the commentator says that he completed the work in Safar, A.H. 890, the year 406 of the Jalâli era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

شازح = ش (i.e. the commentator Maybûdî)

صحیح معنی الدین ابن عربی = صح

۳ = مُحَمَّد (i.e. Maḥmūd Shābistarī, the author of the *Gulshan-i Rāz*).

حافظ شیراز = ظ

مُنتوى مُواوِي روم = مِي = مِت

ابن الفارض = غ

For other copies of the commentary see Rieu i, pp. 19 and 20; Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabī' I, A.H. 928.

No. 928.

fol. 392; lines 19; size $10 \times 6\frac{1}{4}$; 7×4

The same.

Another copy of Husayn Maybudi's commentary upon the Dīwān of 'Alī, beginning as above:—

* سپاس سعادت اساس الخ

Fātiḥah I on fol. 3^b; II on fol. 15^a; I II on fol. 23^a; IV on fol. 31^b; V on fol. 48^a; VI on fol. 59^a; VII on fol. 77^b.

The commentary with the text begins on fol. 98^b.

The text is written in red.

Written in good Naskh, with copious marginal notes.

Not dated; 16th century.

The MS. is in a damaged condition and the paper is getting brittle

No. 929.

fol. 246; lines 20; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The same.

Another copy of Husayn Maybudi's commentary upon 'Ali bin Abū Tālib's Dīwān, beginning as usual.

The commentary begins on fol. 69^b.

Written in ordinary Naskh. Occasional notes on the margins.

The MS. ends with a *Farmān* by Sultān Husayn Mirzā prohibiting beard shaving, written by 'Abd-ul-Wāsi';

Beginning:—

چون طرفة مشکین احیای سفت زینت عذر روزگار دولت ما گشته

* الخ

Written in fair Nastâliq.

Folios are mounted on new margins.

Not dated ; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 930.

foll. 275 ; lines 25 ; size 8×5 ; $6\frac{1}{2} \times 3$.

The same.

Another copy, with the usual beginning. The commentary begins on fol. 73^a.

Written in a learned Nasta'lîq slightly inclined to Naskh. Foll. 1-22 are written in clear Nasta'lîq, in a later hand.

Not dated ; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 931.

foll. 282 ; lines 15 ; size $10\frac{1}{2} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

Vol. I. Beginning as usual. The commentary on 'Ali's Dîwân, begins on fol. 157^a.

No. 932.

foll. 414 ; lines and size same as above.

Vol. II, or continuation of preceding copy.

Beginning :—

خطاب به امیر المؤمنین عثمان عليه التحية و الرضوان - فلن كذلك

الشودي ملكت امورهم الخ *

Both the volumes are written in fair Naskh by the library scribe Mahmûd 'Âlam of Bihâr

Dated A.H. 1339.

No. 933.

foll. 8 ; lines 7 : size $8\frac{1}{4} \times 6\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

(صد پند)

SAD PAND.

A very beautifully written copy of a small collection of moral precepts.

Beginning :-

الحمد لله رب العالمين و الصلوت و السلام پیر هرۃ نور الله

قبة میفر ماید *

It would appear from the preface that these counsels were addressed to Khwâjah Nizâm-ul-Mulk Tûsî (born in Tûs, A.H. 408 = A.D. 1017 d. in Nahâwand, A.H. 485 = A.D. 1095) the celebrated Wazîr of Sultân Alp Arslân by the Pîr of Harât پیر حراط. This Pîr of Harât is evidently identical with the famous saint Khwâjah ‘Abd Ullah Anṣârî (b. A.H. 396 = A.D. 1006 d. A.H. 481 = A.D. 1088) who is also known as Pir-i Anṣâr. See Riyâd ush-Shu’arâ, Nafahât, etc.; see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled پند خواجه نظام, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled, پند نامہ or نصیحت نامہ, are noticed by Flügel, iii, pp. 445, 493 and 505.

Written in beautiful bold Nasta’liq, within gold floral designs with an illuminated, but faded, head-piece.

The title appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Nasir-ud-Dîn Haydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated ; A.H. 972.

Scribe : کمال الدین محمود بن جلال الدین جوزفانی.

No. 934.

fol. 131; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$.

وصایای نظام ملک

WIŞÂYÂ-I NİZÂM-UL-MULK.

Counsels of the famous Wazîr Nîzâm-ul-Mulk addressed to his eldest son Abul Mużaffar 'Alî Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning :—

شوانف تحمیدات بادشاهی را که انتساب فخر دین بنظام ملک

* از حکمت کامل اوست الخ *

Nîzâm-ul-Mulk, the celebrated Wazîr of Sultân Alp Arslân Saljûqî, was stabbed at the instigation of Hasan ibn Şabbâh in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazîr by Barkyâruq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nîzâm-ul Mulk.

For further particulars see Raudat-uş-Şafâ, vol. iv, p. 61; Ḥabîb-us-Siyâr, vol. ii, juz 4, p. 91; Mélanges Asiatiques, vol. vi, p. 115; Elliot, Hist. of India, vol. ii, pp. 485-504^b. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Fasl*, as follows :—

Muqaddimah — Account of Nîzâm-ul-Mulk, on fol. 7^a.

Fasl I. Dangers of the wazirate, fol. 17^b.

Fasl II. Rules and duties of Wazîrs, fol. 59^a.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzarâ* (دستور الوزراء) (by Nâşîhi) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwâن.

Not dated; apparently 17th century.

No. 935.

foll. 446; lines 19; size $12\frac{1}{4} \times 9$; $10 \times 5\frac{1}{4}$.

شرح مقامات حريري

SHARH-I MAQÂMÂT-I HARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abû Muhammâd Qâsim bin 'Alî bin Muhammâd ul-Harîrî ابو محمد قاسم بن علي بن محمد الحريري containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Harîrî, who was born at Bašrah in A.H. 446=A.D. 1054 and died in A.H. 515 or 516=A.D. 1121 or 1122, wrote the Arabic original on the model of the Maqâmât by Badî'-uz-Zamân ul-Hamadânî (d. A.H. 398=A.D. 1007). For Harîrî see Ibn-i Khallikân, vol. i, p. 458; Brockelmann, vol. i, p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus:—

شروع میکنم من بقام خداني که بخشاینده است فی الصراف

* رحمن رحیم بخشاینده الخ *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided. They are to be found:

- 1, on fol. 14^b;
- 2, on fol. 23^a;
- 3, on fol. 30^b;
- 4, on fol. 38^a;
- 5, on fol. 46^a;
- 6, on fol. 53^b;
- 7, on fol. 64^a;
- 8, on fol. 71^b;
- 9, on fol. 77^b;
- 10, on fol. 87^b;
- 11, on fol. 95^b;
- 12, on fol. 102^a;
- 13, on fol. 111^a;
- 14, on fol. 119^a;
- 15, on fol. 123^b;
- 16, on fol. 134^a;
- 17, on fol. 142^a;
- 18, on fol. 150^b;
- 19, on fol. 165^a;
- 20, on fol. 176^a;
- 21, on fol. 182^b;
- 22, on fol. 193^a;
- 23, on fol. 203^a;
- 24, on fol. 217^a;
- 25, on fol. 229^b;
- 26, on fol. 237^b;
- 27, on fol. 247^b;
- 28, on fol. 262^a;
- 29, on fol. 269^b;
- 30, on fol. 285^a;
- 31, on fol. 293^b;
- 32, on fol. 301^b;
- 33, on fol. 319^a;
- 34, on fol. 326^b;
- 35, on fol. 333^b;
- 36, on fol. 336^b;
- 37, on fol. 343^a;
- 38, on fol. 349^a;
- 39, on fol. 352^b;
- 40, on fol. 359^a;
- 41, on fol. 367^b;
- 42, on fol. 371^a;
- 43, on fol. 377^a;
- 44, on fol. 388^a;
- 45, on fol. 399^b;
- 46, on fol. 405^a;
- 47, on fol. 415^a;
- 48, on fol. 422^b;
- 49, on fol. 428^b;
- 50, on fol. 436^a.

Written in careless Ta'liq.

Dated; A.H. 1263.

Scribe: محمد عحسن ولد سید شجاعت علی گیلانی بهاری.

No. 936.

fol. 320 : lines 19 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح مقامات حريري

SHARH-I MAQÂMÂT-I HARÎRÎ.

A fragment of a commentary on the Maqâmât of Harîrî.

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqâmah* and breaks off in the middle of the thirtieth.

The opening words are :

قطيفه گويند و قطيف جمع لوزبند بالفتح و كسر زاء

منقوطة الخ *

The concluding words are :

مقدار دوزى را که پسند باشد و نمى يابم توشه دامن خود الخ *

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 937.

fol. 86 : lines 11-17 ; size $13\frac{1}{4} \times 8\frac{3}{4}$; 9×6 .

مقامات حميدى

MAQÂMÂT-I HAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works Maqâmât-i Badi'i Hamadâni and Abul Qâsim Harîrî.

Author : Qâdi Hamid-ud-Din Abû Bakr Balkhi
أبو بكر بلخى

Beginning : -

الحمد لله الذي شرفنا بالعلم الوسخ و عزفنا بالدين الخ *

The author, a judge and an eminent poet of Balkh, died, according to Ibn-ul Aşîr, Kâmil vol. xi, p. 207, in A.H. 559=A.D. 1163.

A full account of the author and the work is given in Rieu ii, p. 747. See also Hâj Khal. vol. vi, p. 57; Mélanges Asiatiques, vol.

iii, p. 557; Copenhagen Catalogue, p. 30. The author wrote the work in A.H. 551 = A.D. 1156. Printed in Cawnpore, A.H. 1268.

It is divided into twenty-four *Maqāmāt*.

Written in ordinary Nasta'līq with copious marginal and inter-linear notes.

Dated 26 Dulqa'd, A.H. 1263.

Scribe: راج آرام.

No. 938.

fol. 273; lines 12; size $4\frac{3}{4} \times 2\frac{3}{4}$; $3 \times 1\frac{3}{4}$.

أخلاق ناصری

A KHLAQ-I NĀSIRĪ.

The famous work on ethics.

Author: Nasir-ud-Din Muhammed bin Muhammed ul-Hasan ut Tūsi, نصیر الدین محمد بن محمد الحسن الطوسي.

Beginning:—

حمد بیتکد و مدح بیعد لایق حضرت عزت مالک الملکی باشد الخ

Nasir-ud-Din Tūsi the distinguished philosopher and astronomer, was born at Tūs on 21 Jumādā I, A.H. 597 = A.D. 1201 and died at Bağdād, 18 Dulhijjah, A.H. 672 = A.D. 1274.

We learn from the preface that the author based the work on the Arabic work طبارة النفس by Abū 'Alī Ahmād bin Muhammed Miskawayh (d. A.H. 421 = A.D. 1030) and wrote it at the desire of Nāsir-ud-Din bin 'Abd-ur-Rahīm bin Abi Maṇṣūr who was the governor of Quhistān under the Ismā'īlī prince 'Alā-ud-Dīn Muhammed (d. A.H. 653 = A.D. 1255), and died shortly after A.H. 655 = A.D. 1257). The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2,155, in A.H. 633 = A.D. 1235. Two prefaces to the work are known to exist; an earlier one, in which the work is dedicated to the aforesaid Nāsir-ud-Din (see the Brit. Museum copy in Rieu ii, p. 856^b, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface.

For further particulars of the author and the work see Browne, Lit. Hist. of Persia, vol. iii, p. 405; Rieu ii, pp. 441 and 856; Rieu, supplement, p. 107; W. Pertsch, Berlin Cat. pp. 49 and 107; Ethé, Bodl. Lib. Cat. Nos. 1435–1443; Ethé India Office Lib. Cat.

Nos. 2155–2172; Fleischer, Dresden Cat. No. 343; E. G. Browne, Cambridge Cat., pp. 205–207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216. See also Hâj. Khal. vol. i, pp. 205 and 287; Hâbib-us-Sîvar, vol. iii, juz 1, p. 60; Kashf-ul-Huṣub, p. 32; A. Sprenger in Z.D.M.G., xiii, pp. 539 and 540; H. Ethé, Neopersische Litteratur, pp. 348 and 349. An anonymous commentary on the work is noticed in Ethé, Bodl. Lib. Cat. No. 1443. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

Written in small Nasta'liq on gold sprinkled paper

Not dated; 17th century.

The folios are mounted on new margins.

No. 939.

foll. 185, lines 18; size $7 \times 3\frac{1}{2}$; $5\frac{1}{4} \times 2$.

The same.

Another copy of the Akhlâq-i-Nâṣirî, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned Nîm-Shikastah hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

foll. 141; lines 20; size 10×8 ; $7\frac{1}{2} \times 4\frac{3}{4}$.

شرح اخلاق ناصری

SHARH-I AKHLÂQ-I NÂSIRÎ.

A detailed commentary on the Akhlâq-i Nâṣirî, beginning without any preface:—

قوله حمد بیتهد و مدح بیعد ایمه لغت بر آنند که اشتقاق حمد

از حمدة است الخ *

The name of the commentator does not appear anywhere in the text. The colophon runs thus:—

تمام شد بعون الله تعالیٰ شرح کتاب اخلاق ناصری *

A portion of this commentary is noticed in Ethé, Bodl. Lib. Catalogue No. 1443.

Written in fair Nasta'liq.

Not dated : 19th century.

No. 941.

fol. 105 ; lines 16 ; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

حديقة اللغة

HADIQAT-UL LUGAT.

A glossary on Naṣir-ud-Din Ṭūsi's Akhlāq-i Nāṣirī.

Author : Muḥammad Sa'd سعد محمد.

Beginning :—

حمد كثيرو شکر خارج از جز و تحریر ایق حضرت خالقی باشد

* الخ

Muhammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Ḥājib's الشافیه (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows :—

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2^b.

Part II. Explanations of the Quranic verses, Hadīq, sayings of great men and poets, fol. 86^b

A few lines are wanting at the end and the copy breaks off with the following words :—

جمع مذکور غایب مضارع معلوم بفاعل عمارت بکسر عین *

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 942.

foll. 88 ; lines 11 ; size $8\frac{3}{4} \times 6\frac{1}{4}$: $5\frac{1}{4} \times 3\frac{1}{4}$.

مفتاح الاخلاق

MIFTÂH-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâṣirî.

Author: 'Abd-ur Rahîm ibn 'Abd-ul Karîm 'Abbâsî Burhân-pûrî.
عبد الرحيم ابن عبد الكريم عباسی بورهانپوری.

Beginning:—

حمد حکیمی کہ اکثر امائل عالم و فواغل بنی آدم بیماری احصار

• انکار النع

We learn from the preface that, with the object of getting a correct copy of the Akhlâq-i Nâṣirî, 'Abd-ur Rahîm collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Nasîr-ud-Dîn Tûsî himself and from which Tûsî gave lessons. Of this copy Abd-ur-Rahîm secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085=A.D. 1674 in the nineteenth year of Aurangzib's reign, and divided it into two parts (*Qism*) as follows:—

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5^a.

Part II. Explanations of the Quranic verses, Hâdiq, sayings of the Caliphs, philosophers and poets, fol. 71^a.

Written in ordinary Indian Ta'liq.

Dated 21 Sha'bân; A.H. 1229.

No. 943.

foll. 81 ; lines 21 ; size 11×7 ; $7\frac{1}{2} \times 4\frac{1}{4}$.

ذخیرة الملوك

DAKHIRAT-UL-MULUK.

A work on ethics and politics.

Author: Mîr Sayyid 'Alî bin Shihâb-ud-Dîn bin Mîr Sayyid Muhammad ul-Husaynî of Hamadân, میر سید علی بن شهاب الدین بن میر سید محمد الحسینی الهمدانی.

Beginning :—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش سکان

ملک دنیوی را به تمهید قانون سیاست آخَر *

The author Sayyid 'Alî Hamadanî, known as 'Alî II, who was born A.H. 714 = A.D. 1314 and died A.H. 786 = A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The Dakhîrat-ul-Mulûk is divided into ten *Bâb* as follows :—*Bâb I*, on faith, fol. 2^a :

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات بندۀ

است از عذاب ابدی و وسیلت وصول او بدوام لذات بیغم

سرمدی *

Bâb II, on the duties of man, fol. 6^a :

باب دوم در ادای حقوق عبدیت *

Several folios are missing after fol. 14, and the latter portion of the second *Bâb*, and the early portion of the third (باب سوم در مکارم) are wanting. (اخلاق و حسن خلق)

Bâb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16^a :

باب چهارم در حقوق والدین و زوجه و زوج و اولاد و عبید و اقرب و اصدق *

Bâb V, on the rules of government, rights and duties of subjects, etc. on fol. 24^b :

باب پنجم در احکام ولایت و سلطنت و امارات و حقوق رعایا و شریط حکومت و خطوط عهد آن و وجوب عدل و احسان *

Bâb VI, on spiritual government, fol. 34^b:

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر صلاح و فساد مملکت جسمانی
و مشابهت تصاریف ولایت حسن با مقادیر اسرار خلافت نفسی

الخ

Several folios are again missing after fol. 38, and a good deal of
the contents of the sixth *Bâb* as well of the seventh (باب هفتم در بیان) is wanting.
(امر معروف و نهی منکر)

Bâb VIII, on gratitude and contentment:

باب هشتم در بیان فضیلت شکر و قناعت *

Bâb IX, on forbearance, fol. 57^b:

باب نهم در بیان فضیلت صبر و حقیقت آن و ذکر مقام صبر و شکر *

Bâb X, on the evils of pride and punishment and the excellence
of humility and forgiveness, fol. 69^a.

باب دهم در مدمت کبر و عذب و فضیلت تواضع و عفو که از
از آفات و نوازه اموز حکمت و اماراتست و اقسام کبر و علامات وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازالت آن *

The contents of the work have been stated by Hâj. Khal. vol. iii, p. 329; Ethé, Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447; G. Flügel, iii, p. 284; W. Pertsch, Berlin Cat. p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful *Nasta'liq* on thick
papers with an illuminated, now faded, head-piece. The Arabic
passages are written in beautiful *Naskh*, generally in red or blue
and sometimes in gold.

Dated, A.H. 968.

No. 944.

foll. 169; lines 12; size $10 \times 6\frac{3}{4}$: $5 \times 3\frac{1}{4}$

اخلاق محسنی

AKHLAQ-I MUHSINI.

An exceedingly valuable copy of the famous work on ethics.

Author: Husayn bin 'Ali ul-Wâ'iz ul-Kâshifi
حسین بن علی الکاشفی

Beginning:—

حضرت پادشاه علی اطائق عزت کلمته الخ *

Husayn Kâshifi, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultân Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900 = A.D. 1495, in which it was completed, and not A.H. 907 = A.D. 1500 as wrongly asserted by W. Pertsch, Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé, Ind. Office Lib. Cat. No. 2188.

For other copies see Rieu ii. p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460-1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188-2200, etc., etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i. Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Calcutta, 1809, 1850; Hertford, 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1888. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title العارفين لیس was made by Pir Muhammad 'Azmi bin Pir Ahmad bin Khalil of Brussa, in A.H. 974 = A.D. 1566, see G. Flügel, iii, p. 308; Fleischer, Leipzig, Cat., p. 488; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848. 'Das Kapitel von der Freigebigkeit, etc.

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

كتبه العبد الفقير الحقير المذنب محمود بن سلطان على القرزيفي

..... في شهر رجب المرجب سنة وتسعمائة *

No. 945.

foll. 140; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlâq-i Muhsinî, beginning as usual.
Written in a careless Indian Ta'liq.

Dated Dulqa'd, A.H. 1270.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

foll. 173; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Akhlâq-i Muhsinî, beginning as above.

Written in fair Nasta'liq, with an illuminated, but faded head-piece.

Dated, Balkh, 14 Shawwâl, A.H. 1113.

حاجي عبد الغفور بن ملا محمد زمان بن ملا سامي بن حاجي عبدي :

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 947.

foll. 158; lines 15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

The Same.

A copy of the Akhlâq-i Muhsinî, beginning as usual.

Written in ordinary Ta'liq with occasional corrections in the margins.

Not dated; 19th century.

Scribe: عبد الرسول.

No. 948.

foll. 383; lines 11; size $10\frac{1}{2} \times 5\frac{3}{4}$; 7 x 3.

نفائس الكلام

NAFĀ'IS-UL- KALĀM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects:

Author: 'Abd-ul- Latīf ul-Munshī, Nazīl ul-Haramayan: عبد اللطيف المنشي نزيل العرماني.

Beginning:—

حمد لله العادل الذي لا شبه له ولا معادل تعاالت آلاوة و توالٰت

* نعماوة ^{الخ}

The full title of the work, as given on fol. 115^b, is نفائس الكلام . و عرائس الاتلام میران عادل شاه بن مبارکشاہ بن عادل شاہ الفاروقی القرشی = Mîrân 'Âdil Shâh bin Mubârak Shâh bin 'Âdil Shâh ul-Fârûqî. This king is identical with Râjah 'Alî Khân Fârûqî, (A.H. 984–1005 = A.D. 1576–1596), the eleventh king of Khândish (see Brigg's Muhammadan Power in India, vol. iv. p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi, I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart, and which he recited in the *Tarâwîh* prayer of Ramadân, A.H. 989 = A.D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبأ of Mulla Mu'în-ul-Miskîn (see No. 48^a).

The contents of the work may be summarized thus:—

Noble qualities of the king: his justice, fol. 34^a.

Praise of Burhânpûr, fol. 47^a.

Death of Mîrân Shâh (A.H. 984 = A.D. 1576), fol. 49^a.

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are:—

خواجہ حسین از اولاد خواجہ معین - روح الله لاری - سید محمد البخاری
 سید محمد - سید مصطفی دھلوی - شیخ ابوالاہیم بروجی بغدادی - الدین اجمیوی
 - سید بهول - سید ابوالاہیم بھکری - شیخ برہان ابن شیخ محمد غوث - فاروقی
 عبد الحکیم بن - عبد الکریم شبیاز - سید بهول also spelt on the margin as
 شیخ - سید راجن بخاری - شیخ برہان نعمان - شیخ ابوجی خضر - شیخ باجن
 قاضی - قاضی عبد الغنی - قاضی کبیر محمد - عثمان مدرس - یوسف بنگالی
 شیخ احمد محتسب شاه محمد بن وجیہ الدین - روح الله دکھنی

There is a lacuna after fol. 82^a.

Meaning of the word *Wazîr*; fol. 105^a.

On the excellence of *Khilâfat*, fol. 116^b.

On *Imâmat*, *Khilâfat* and sovereignty, fol. 123^a.

The *Khilâfat* of the four early *Khalîfahs*, fol. 125^b.

The *Khalîfahs* of the Umayyide dynasty, fol. 160^b.

The twelve *Imâms*, fol. 162^b. The name of each *Imâm* is followed by his Kunyah or title, the date of his birth, the period of his *Imâmat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imâms* and *Khalîfahs* and obedience to them, illustrated by numerous quotations from *Hâdîs*, sayings of eminent 'Ulamâ and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^b—352^a.

Conclusion, fol. 352^a. The work concludes with a collection of forty *Hâdîs* on 'Justice,' with Persian paraphrase.

On fol. 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984 = A.D. 1576.

نہصد و هشتاد و چهار از حساب رفتہ که این نسخه عالی خطاب
 یافت رقم از مدد فیض پاک رونق او تقوت برین اوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 989 in connection with the king's learning the Qurân by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page:

نفایس الكلام و عوایس الاقلام - مما عني بجمعه و توصيفه و اعتدی بتاليفه
و تصنیفة اضعف عبد الله بنیة وجِرمًا و اقواهم معصية و مجِرمًا فزيل العبرمين
الشیقین و المتنمی بالازتشاء الى المحلىن المذیقین عبد الطیف المنشی
اوردة الله موارد امتنانه و اصدر عن مصادر عصیانه آمین امین لا ارضی
بواحدة حتى اضیف اليه الف آمیناً *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in A.H. 1236.

Written in fair Nasta'liq.

Dated, A.H. 991.

شیخ محمد بن شیخ عبد الله الصدیقی.
Scribe

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Rađī-ud-Dīn Ahmād bin Maḥmūd us-Samarqandī. This assertion seems to have been wrongly based on the statement of Ḥāj. Khal. vol. vi, p. 365, who mentions a work of the same title on ornate prose by Rađī-ud-Dīn Samarqandi, popularly called حساب.

No. 949.

fol. 160; lines 10; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$.

اخلاق منصوري

AKHLĀQ-I MANSŪRĪ.

A work on ethics and polities.

Author: Giyāš, popularly called Mansūr غیاث مشهور به منصور.

Beginning:—

حمد بیحده ... احادیث ... جز و نیست احد الغ *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called اخلاق منصوري and also اخلاق غیاث منصوري

The author Mīr Giyāš-ud-Dīn Mansūr was the son of the eminent philosopher Mīr Ṣadr-ud-Dīn Muḥammad Shīrāzī (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i-Mansūriyah at Shīrāz and author of several works enumerated in the Majālis-ul-Mu'minīn, fol. 412^b. Giyāš-ud-Dīn held for some time the influential post of Sadr under Shāh Tahmāsp (A.H. 930-984

= A.D. 1524–1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid Shaykh* ‘Alî bin ‘Abd-ul-‘Alî, and returned to Shirâz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz :—

- (1) حجۃ الكلم قسم نسبت معاد متصدی رد اقاویل حجۃ الاسلام غزالی
- (2) محاکمات عیان والد خود میر صدر الدین محمد و ملا جلال الدین محمد دواني در حواشی ایشان بو شرح تجوید -
- (3) محاکمات عیان ایشان در حواشی ایشان بو شرح مطالع
- (4) محاکمات عیان ایشان در حواشی اوایل شرح مختصر اصول عضدی
- (5) شرح بر کتاب هیاکل الانوار
- (6) شرح بر رساله اثبات واجب پدر خود
- (7) تعدیل المیوان بر منطق که خلاصه منطق شفاست
- (8) معیار الافکار که خلاصه تعدیل المیوان است
- (9) لوعیع و معارج در میثة در محاذاات کتاب تحفه شاهی
- (10) تجوید در حکمة
- (11) رساله در معرفت قبله
- (12) معالم الشفا در طب
- (13) شافیه (مختصر معالم الشفا)
- (14) کتاب سفیر در هیئتة
- (15) حاشیه بر المیات شفا
- (16) حاشیه بر شرح اشارات
- (17) حاشیه بر شرح حکمذ العین
- (18) رساله در باب خلافة فوزند ارشد خود میر صدر الدین محمد
- (19) خلاصه التلخیص که اختصار کتاب تلخیص معانی و بیان است
- (20) رد بر حاشیه شمسیه علامه دواني
- (21) رد بر حاشیه تهدییب مشار اليه
- (22) رد بر انموذج العلوم مشار اليه
- (23) رد بر رساله زوراء مشار اليه

(24) رساله در تحقیق جهات

(25) رساله مشارق در اثبات واجب

(26) The present work.

(27) حاشیه بر اوایل کشاف

(28) مقامات العارفین

(29) کتاب در تصوف و اخلاق که باسم فوزند ارجمند خود میر شرف الدین علی نوشته -

(30) رساله قانون السلطنت

(31) یاض الرضوان

(32) کتاب اساس در علم هندسه

The author of the *Majâlis-ul-Mu'minîn*, who enumerates the above works, fol. 413^a, says that he saw all of them except the last two.

The work is divided into two *Mujallah* :—

Mujallah I, on fol. 3^b : در بیان ماهیت انسان و اشارت بطريق نیل

سعادت دو جهان (تعجیله)

Mujallah II, on fol. 95^b : در تهذیب اخلاق و کیفیت سلوک با

خلائق (تعجیله)

For other copies see Rieu ii, p. 826^a; G. Flügel, vol. iii, p. 292; *Jahrbücher*, vol. 81, and *Anzeigebatt*, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful *Nasta'liq*.

Dated, A.H. 1010.

No. 950.

fol. 146; lines 17; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

معدن الجوادر

MA'DIN-UL- JAWĀHIR.

A collection of anecdotes written in the style of Sa'dî's Gulistân.
Author : Mullâ Tarzî.

Beginning :—

جهان جهان نیایش جهانداری را سرد که رایات جهانگیری فرمان روایان

* داشکوه الخ

The work, written for, and dedicated to Jahângîr, was composed in A.H. 1025=A.D. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen *Bâb* (see fol. 8^a). The fullest redaction in twenty-two *Bâb* and a *Khâtimah* is noticed in Ethé, India Office Lib. Cat. Nos. 793-795. Comp. Rieu, iii, p. 1038; J. Aumer, p. 60; Ethé, Bodl. Lib. Cat. Nos. 464 and 465.

The seventeen *Bâb* are enumerated thus at the beginning :—

باب اول در بیان درجه شهادت و قدرتی و تصرفی که آن زنده های معدنی است *

باب دوم در عشق و محبت که وسیله وصال به مطلوب حقیقی است *

باب سوم در بیوفائی و بیحقیقی و پاداش آن *

باب چهارم در فضیلت دیانت که صیقل مرأت ایمان و زیور مرأت صدق و ایقان است *

باب پنجم در وفا و حقیقت پیروزی *

باب ششم در پایداش تهمت و افترا *

باب هفتم در داد گسترشی و عدل پیروزی *

باب هشتم در فضیلت توکل و قناعت و عبادت *

باب نهم در فضیلت اکل حلال و صدق مقان *

باب دهم در بیان استغذای ایزدی که آستین او می افشاند بر خرقه پوشی
که پلی بدامان ریاضت کشیده سر از گربهان عجب بر

می آرد *

باب یازدهم در بیان بخشایش الهی در باره سوگشتنگان بادیه ضلالت
و گمراهی *

باب دوازدهم در بیان آنکه طینت آدمی را بآب غم سرشته اند و رقم الم
بر اوح جیین او نوشته و تخم مصائب بروز ازل در مزرع
وجود او کشته *

باب سیزدهم در مذهب فقر و اضطرابی *

باب چهاردهم در بیان عجائبانی که از پرده غیب بهم می آید *

باب پانزدهم در بیان حقیقت سورود *

باب شانزدهم در کمال دانایی و رسانی اهل تنجیم *

باب هفدهم در پایداش اندیشه تباہ در حق مورد بیگناه *

The work has been lithographed at Lucknow, 1876.

Written in fair Nasta'liq.

Dated 7 Muharram, A.H. 1169.

Scribe: ثناء الله.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

The signature "Gore Ouseley" is found at the beginning of the copy.

No. 951.

foll. 451; lines 19; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

محبوب القلوب

MAHBÙB-UL-QULÙB.

A collection of moral tales and anecdotes.

Author: Barkhwurdâr bin Mahmûd Turkmân Farâhî, with the poetical *nom de plume* Mumtâz. برخوردار بن محمود ترکمان فراهی مخلص به ممتاز.

Beginning :—

الهي بزرگی و حشمت تراست سر افزایی ملک و دولت تراست

The author, who flourished under Minūchihir Khân's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethé, India Office Lib. Catalogue, Nos. 800-802; W. Pertsch, Berlin Catalogue, p. 317. The work was printed in Bombay, A.H. 1268.

Written in fair Nasta'lîq with an illuminated head-piece.

Not dated; 19th century.

No. 952.

fol. 172 ; lines 17 ; size 7 x 4 ; 5 x 2 $\frac{1}{4}$.

گوهرستان

GAUHARISTÂN.

A collection of moral anecdotes in imitation of Sa'dî's Gulistân.

Author: 'Azîz Ullâh Husâm-ud Dîn ul-Banârâsi
عزیز الله حسام الدین البنارسی

Beginning :—

صفت و صفت سر جان آفیذی را که گلستان گفتار از نسیم سپاس

* او همیشه بهار است *

The work is divided into seven chapters, called *Gauhar*, and a *Khâtimah* as Sa'dî's is. It is dedicated to Shâh Jahân (fol. 10^a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram شاه گوهرستان (fol. 14^b).

The seven *Gauhar* are as follows :—

گوهر اول در سیوت سلاطین و امداد و خواقین عدالت شعار

گوهر دوم در اخلاق برگزیدهاد الهی و احوال ایشان

گوهر سوم در آداب گفتار و فواید خاموشی

گوهر چهارم در سترگی دانش

گوهر پنجم در فضایل جود و صروت و لطایف تواضع و انكسار

گوهر ششم در کیفیت دنیا و حسن و قبیح آن

گوهر هفتم در سوانح عشق و حسن و اداء دلفوبی

on fol. 136^a. خاتمه بعض الحکمة الجریلت و من الموعظة الجلیلت

on fol. 157^b. Written in learned Nîm Shikastah. Dated, Ramadân, A.H. 1116.

محمد بن عنم الروي بهاري ولد شيخ عبد العي بن شيخ شهاب الدين :

Occasional marginal notes and emendations.

No. 953.

fol. 361 : lines 18 ; size 8 x 4½ ; 5½ x 2½.

منهج اليقين

MANHAJ-UL-YAQÎN.

A commentary upon the "Testament" of Imâm Ja'far Sâdiq, containing doctrines of faith, moral precepts, religious instruction, etc., etc.

Commentator : Muhammed bin Abû Turâb Gulistânah
ابو تراب گلستانہ.

Beginning :—

روانح روح افزایی حمدی که مشام مقدسان ملاع اعلی را سرگرم

عطیه تسبیح سزد انحضر *

According to Rieu i, p. 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب الرؤوفة of the famous Shî'ah doctor Muhammed bin Ya'qûb ul-Kalînî's (*d. A.H. 328 = A.D. 939*) work کافی.

The commentator, with his full name Mirzâ 'Alâ-ud-Dîn Muhammed bin Abû Turâb Gulistânah ul-Husaynî, was a disciple of Muhammed Bâqir Majlîsî, and the author of a commentary upon the حدائق الحقائق فی شرح کلام الله الناطق in twenty volumes (see Kashf-ul-Hujub, fol. 52^b).

The date of completion of the work, A.H. 1081 = A.D. 1670, given at the end of Rieu's copy, is not found here.

The work is mentioned in Kashf-ul-Hujub, fol. 149^b. See also Asaf Lib. Hand List, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Ta'lîq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid

Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 954.

fol. 412; lines 17; size 9 x 5; 6 x 3.

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well-known work on ethics:

Author: Mirzâ Muhammâd Râfi' Wâ'iz Qazwînî
میرزا محمد رفیع قزوینی
واعظ قزوینی.

Beginning:—

* بهترین مقامی که سرخیل کاروان فدوں محاورات توائد بود الخ

Mirzâ Râfi'-ud-Dîn Muhammâd, who flourished in Isfahân during the reigns of Shâh 'Abbâs II and Sulaymân of the Ŝafawî dynasty, was also a poet of no mean distinction, and has left a Dîwân in which he adopts the poetical title Wâ'iz (see Rieu ii: p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the Riyâd-us-Shurârâ, fol. 463^b, shortly after the accession of Sultân Husayn (A.H. 1105-1135 = A.D. 1694-1722). See also Majma'-un-Nafâ'is, vol. ii, fol. 516^a; Natâ'ijs-ul-Afkâr, p. 442; Makhzan-ul-Garâ'ib, vol. ii, p. 987; Kashf-ul-Hujub, fol. 1^b, etc.

The work is based on the Qurâن and the traditions of the Imâms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two *Bâb* are described). The present MS., comprises only the first *Bâb*, divided into three *Fasl*. For further particulars and other copies see Rieu ii, p. 826, and Supplement, p. 109; Ethé, Bodl. Lib. Catalogue, *loc. cit.*; Ethé, India Office Lib. Catalogue, No. 2213; E. G. Browne's Camb. Lib Catalogue, p. 59; W. Pertsch, Berlin Catalogue, pp. 312 and 313; G. Flügel, iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D. 1868. Both these editions contain only the first two *Fasl* of the first *Bâb* and fourteen sections of the third *Fasl*.

Written in fair Nasta'lîq with an illuminated head-piece and a double-page 'Unwâن at the beginning.

Not dated; 19th century.

No. 955.

fol. 345 ; lines 19 ; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first *Bâb* of Muhammad Rafî's *Abwâb-ul Jinâن*, beginning as above :

Written in fair Nasta'liq with an illuminated head-piece and occasional marginal notes.

Not dated ; 19th century.

A seal of Sayyid Šafdar Nawwâb, Patna, is found at the top of the first page.

No. 956.

fol. 321 ; lines 19 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the *Abwâb-ul Jinâن*, beginning as usual
Written in ordinary Indian Ta'liq.

Dated 4 Dulqa'd, A.H. 1234

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 957.

fol. 139 ; lines 21 ; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

رِحْمَةُ الْأَخْيَارِ

TUHFAT-UL AKHYÂR.

The author's commentary on his own Qâsidah Mûnis-ul-Abrâr مونس الابرار, which he composed in praise of 'Alî, the fourth Khalîfah.

Author Muhammad Tâhir محمد طاهر.

Beginning :—

الحمد لله رب العالمين اما بعد انه چون محتاج بهمت الله

قادر محمد طاهر این قصيدة را که بهمنس الابرار موسوم است *

In a short preface the author tells us that as his Qâsidah, entitled Munis-ul-Abrâr, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience.

The author Muhammad Tâhir bin Muhammad Husayn ush-Shirâzî un-Najafi ul-Qumni, a most bigoted Shî'ah, was, according to the author of the Kashf-ul-Hujub, fol. 54^a, a contemporary of Muhammad bin Hasan ul-Hasanî ul-Hurr ul-Âmili who died in A.H. 1099 = A.D. 1688 (see Brock., vol. ii, p. 412). The latest authority quoted by the author (fol. 114^b) is the Majâlis-ul-Mu'minîn of Nûr Ullah Shûstarî, written in A.H. 1010 = A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of Sûfism and a most virulent refutation of the Sûfic doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Sûfic writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Hasan Khirqânî, Hasan Bašrî, Ibrâhîm Adham, Mâlik Dînâr, Shiblî, Junayd, Fuḍayl bin ‘Ayâd, Bishr Hâfi, Dun-Nûn Misrî, Abû Hâfs, Abul ‘Abbâs, Muhyî-ud-Dîn Ibn ul-Arabi, Alîmad Gazzâlî, Sarî Saqaṭî, Bâyazîd Bistâmî and several others. It may be noticed that the author quotes passages from numerous Sunnî writers, particularly from Rûmî, for the sake of refutation.

In several places the author refers to his following previous compositions :—

أربعين (see Kashf-ul-Hujub, fol. 11^b), on fol. 78^a.

تحفة المقال، on fol. 15^a.

تحفة عباسي، on fol. 18^a.

بمحجة الدارين حكمة العارفين on ol. 113^a.

The Qâsidah itself begins thus on fol. 2^a :—

بغون دیده نوشتم بر در دلیوار که چشم مردمی از اهل روزگار مدار

محمد طامر اصفهانی On the title-page the author is called

Written in ordinary Ta'lîq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat ‘Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 958.

foll. 155 ; lines 14 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3$.

شرح خطبة شقشيقية

SHARH-I KHUTBAH-I SHAQ-SHAQIYAH.

An exhaustive Persian commentary on the Khutbah-i Shaqshaqiyah.

Commentator : Imdâd 'Alî امداد علی.

Beginning :—

طوبی لادیب هدرت شقا شقه للتبیان حمد من عرف *

This is a commentary on the Khutbah-i Shaqshaqiyah, found in the beginning of the well-known Arabic work Nahj-ul-Balâgat, which consists of discourses, letters and sayings ascribed to 'Alî bin Abû Tâlib, collected by Abul Hasan Muhammad bin Husayn bin Mûsâ, better known as ash-Sharîf ar-Râdi الشریف الرضی See Hâj. Khal. vol. vi, p. 406. For the Khutbah-i Shaqshaqiyah see Nahj-ul-Balâgat, MS. No. 1853 (fol. 11^b), Arab. Hand-list.

The commentator dedicates the work to the Wazîr Mahdî 'Alî Khân Bahâdur Sipihdâr Jang.

The commentator takes great pains in giving the explanation under the following different heads :—
البلاغة - النحو - الصرف - اللغة — ترجمة المطلب - الاستدلال - فائدۃ

The date of completion of the commentary, given at the end, is
A.H. 1247 = A.D. 1831.

Written in fair Naskh.

Not dated ; 19th century.

No. 959.

foll. 52 ; lines 14 ; size $7\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3$.

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'dî's Gulistân, without author's name.

It consists of two sections : the first, or the prose section, begins thus with the following heading :—

سخنان جان نواز و بلند متنضم پندهای دلپسند و اندرزهای ارجمند ... جان پدر راستی بگزین و با راستکاران بذشین *الغ* *

The second, viz. the poetical section, begins thus on fol. 32^b :

ابیات جان فیروز و شیرین متنضم پندهای دلنشین و اندرزهای گزین سر هر دانش گزین و درست *الغ* *

Written in fair Ta'liq.

Not dated : 19th century.

No. 960.

fol. 54 ; lines 15 ; size 8½ × 5 ; 6½ × 3.

The Same.

Another copy of the above work, beginning :—

سخنان جان نواز و بلند *

Written in fair Nasta'liq with marginal notes and emendations.
Not dated ; 19th century.

THE END.



Baptist Mission Press, Calcutta.

016.091/BAN



67

